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## A Living Wage for Pastors—How to Get It

WRITTEN BY F. M. BARTON FOR THE BOOK "RURAL CHURCH CONDITIONS," AT REQUEST OF THE RURAL CHURCH COMMISSION OF THE MEN AND RELIGION MOVEMENT.

\*Rural or country churches are defined as those in towns or districts of 2,500 or less. Over 75 per cent of the churches of the United States are rural churches.)

We will imagine that the 148,809 Evangelical preachers of the United States go on a strike, and that the denominations appoint their officials and representatives to compel the men to go back to work, and open the closed churches. We will suppose that the preachers and the church representatives cannot agree and they choose a third man. The three arbitrators resolve themselves into a commission to hear complaints, arguments, and discussions. These pages will give a summary of the claims of the church and its employes, and will then present the case in detail from the standpoint of the preachers—the other side will not lack for advocates.

### The Contentions and Claims of the Preachers.

1. According to government statistics, outside of the 125 largest cities of the United States, the average salary of ministers is \$573. Statistics from denominational year books show the average salary of one denomination as low as \$325. The highest average salary shown by any denomination is \$880. Excluding the large cities this denomination shows an average of \$710. The largest denomination, excluding the large city conferences, shows an average of \$607.79. These are quoted to verify the government figures.

2. The preachers claim that this salary is paid very irregularly, and in thousands of cases the amount agreed upon is not paid in full.

3. The preachers claim that two-thirds of their number are not receiving living wages. One-third are serving churches able to pay a living wage, but on account of denominational duplication one-third are serving churches that cannot afford to pay any more than they are paying now.

4. The preachers claim that they are subjected to all kinds of humiliating treatment at the hands of the officials of the church. Many churches are ruled by some one officer who resembles the political boss. Woe to the preacher who does not gain his favor. The preachers bear this injustice for themselves, but object to their wives and children suffering from it.

5. As an evidence of general dissatisfaction

and unbearable conditions one denomination with 6,000 preachers lost 405 of them during 1911.

### The Contention and Claims of the Church Representatives.

1. The church claims that it is paying the best wages possible under present conditions.

2. The church claims that it is losing membership at the rate of 23,006 members a year. Were it not for the 400,000 children poured into its membership each year, as the result of conversions in the Sunday School, it would be losing 420,913 members per year, a rate that would make it extinct in 52¼ years.

2. The church estimates that only about 50 per cent of its membership attend its service with any degree of regularity, and that a much smaller percentage contribute to its expense.

4. The church points to its need of money to finance and promote its Sunday Schools—its only hope for continued existence. It has learned that there are 23,364,334 under 20 years of age out of Sunday School, and only 13,522,925 of the same ages in Sunday School. The number graduated into church from Sunday School each year is less than three per cent. A comparison of the birth rate in church and non-church families would furnish additional cause for alarm.

**Query:** If some evolution or change does not take place in the Evangelical churches of the United States within the next decade, will it have the right to call itself, or be called, a Christian nation?

### Inquiries That Have a Bearing on the Contention.

1. Is it not a fact that a considerable percentage (roughly estimated at 40 per cent) of the pastors in charge of churches are non-resident? The percentage of non-resident pastors in towns over 2,500 is not considerable, hence the problem of the non-resident pastor is that of the rural church in towns and communities under 2,500.

One energetic denomination has twice as many churches as pastors. Another denomination has 18,988 ministers and 28,458 churches. One-third of its churches have non-resident pastors or have none at all. The service these men render is largely preaching, and the relations of friendship and fellowship between pastor and people are lacking.

Many of these churches are supplied by



young men, whose only training has been the theological seminary. Their vocabulary is Greek to the rural or farmer member. They do not **know men**. They have the knowledge that books can give, and are taught that all men are equal, but they have not the experience that sees for itself that all men are equal—those that work with their hands and those that work with their heads. It is not strange therefore that they look forward to the time when this rural apprenticeship will be ended and they can associate with the men of education and genius whom they have been taught to respect.

Often these young men form their heart ties during their seminary days, and the woman of their choice is apt to be of the city, or of the same co-educational school. She looks with disfavor on the country. The date of the wedding often is fixed by the time the young minister secures his town appointment, and a salary upon which two can live. These young women might be interested in the cultivated Magdalene Witter, a city belle and the daughter of a Strasburg professor. She cheerfully accepted the lot of the wife of a country pastor who had the most hopeless charge in Alsace. She, with her husband, made the Steinthal valley blossom, and thousands called her blessed.

There are hundreds of American manses that await a mistress who will make "the valley blossom."

#### Question.

Can the industry afford to fix the minimum salary at \$750—or \$600—and furnish a parsonage and three acres of ground?

Will the operatives be satisfied to fit themselves to render spiritual, social and practical service to the people of these communities? Will their ambition be satisfied if after eight or ten years, they see such a community with 75 per cent of its children in Sunday School, 60 per cent of the population church members? Such a man could not keep his salary down, and would be far better off, and doing a greater work than nine-tenths of the city ministers.

#### Discussion of a Living Wage For Ministers In Rural Communities.

From the preface it can be seen that there are two sides to the question. But in this discussion, we will forget the contention of the church, and present the contention of the preacher for a living wage. For with that settled, the difficulties of non-resident and incapable pastors will disappear.

The following is an argument for living wages, the solution of the problems mentioned, and the only salvation of the church.

#### The Argument.

A living wage depends upon the scale of living which the wage earner elects or chooses. A day laborer occupies a certain position, and lives in a neighborhood where the rents are suited to his earnings. He supplies his table with the kind of food that he can afford to buy. Suppose his employer should tell him that he must live in a larger house on a main street where the rents are higher, and demand that he dress his family as well as those whose incomes were twice as large. Suppose that in doing this, he becomes entangled in debt, and his employers discharge him, and tell

those who would employ him that he didn't pay his debts. The credit of a preacher and his reputation for paying his debts is not so good as that of a mechanic, and hardly on par with that of a day laborer.

In the Talmud is a story of the Sodomites. When a poor man came to Sodom, and asked for work or help, the Sodomites would give him clothes, and even money. But no one would give him food, nor sell him food. As a result of their charity he would soon die of starvation. Then the Sodomites would divide his apparel and money among them.

The charity of the Sodomites and the mistreatment of ministers of the gospel in many rural communities show a similar ingenuity.

#### A Bird's Eye View of the Church.

Let us take a bird's eye view of the condition of the church. Has she grown so prosperous that she can afford to treat her leaders in this manner? Does she not need the increase sent up from rural communities to the larger towns and cities. (It is suggested that a show of hands be asked at the Sunday morning church service as to how many joined the church in the country or towns of 2,500 or less.)

#### The Church Losing Ground.

According to H. K. Carroll, the government church census expert, the increase in membership of the churches of the United States amounted to 594,366 in 1911. Of this increase 170,565 was in the two Catholic churches and 50,000 among the Spiritualists. That leaves an increase of 374,801 in the Evangelical churches.

The International Sunday School Association reported at San Francisco 1,193,422 conversions for the three years preceding June 20, 1911, or 397,807 per year. The church's increase does not equal the product of the Sunday School. Observation indicates that the 75 per cent of the conversions are from rural Sunday Schools.

#### Sunday Schools.

The Sunday School is doing a great work but reaches a little more than one-third of the children.

According to the latest statistics prepared by Hugh Cork, statistical secretary World's Sunday School Association, and published in The Expositor, there are in the Sunday Schools, 13,522,925 pupils under 20 years of age, against 23,364,334 pupils, under 20 years of age, outside of Sunday School.

#### Shortage of Ministers.

One denominational secretary who reported to the statistician 1887 ministers and 3,721 churches, stated in their official organ that they had only 1,400 charges, and that 596 of their preachers are local preachers and are not preaching, or are preaching at their own expense.

Another progressive denomination faces the problem plainly, and says that it has only 5,565 preachers to supply their 10,940 churches. They add that during five years (1906-11) they sustained a net loss of 1,043 preachers, 405 being lost in 1911. From their college they can expect a supply of only 175 minister annually.

It is true of all, excepting one denomination that the increase in the number of minister



does not equal the loss by resignation, retirement and death.

The hand writing is on the wall, but the churches are not ready to have it interpreted. The fact that they will not hear it, will not retard the march of events, which are casting their shadows before them.

Conditions That Should Arouse a United Christendom.

Humanly speaking, the battle between right and wrong, is a draw, providing the church is the only force which the Commander has working in the world. But in the discussion let us not forget that history shows that in crises he is the more apt to show his power. At a time like this it is exceedingly important that every soldier should be fit, and ready for the campaign. The officers in command of the different regiments should be filled with zeal, loyalty and hope. If their corps commander were with them, sharing their hardships and privations, as Washington fared with his soldiers at Valley Forge, it might be different. But there is a spirit of unrest and mutterings over the plenty at headquarters and the scarcity at the picket posts and on the frontier.

Seventy-five per cent of the churches are in communities or towns of 2,500 and less. Consider that the average salary of ministers of all denominations excepting those in the 125 largest cities is \$573. This indicates that 75 per cent or at least two-thirds of the preachers, leaders or officers in the Christian army are dissatisfied with the rations.

Let us estimate four members to the average preacher's family and allow for:

Rent .....	\$180
Food .....	365
Clothes .....	100
Total .....	\$645

This leaves nothing for doctor's bills, insurance, car fare, vacation, amusement, education of children, etc. When it is considered that the preacher's family more often consists of five or six, the amounts quoted are not sufficient for the absolute necessities of life.

Early in 1912 the sympathies of the entire country were enlisted by conditions in the cotton mills of Lawrence, Mass. The strike and publicity it brought secured an increase of 10 per cent in the wage of these underpaid operatives. Thousands of preachers are working for the same wages that were paid these workers.

Members of many church boards believe that poverty promotes spirituality, and that they are doing God service in keeping their pastor living from hand to mouth.

Let me quote J. H. Jowett, D. D., one of the keenest interpreters of spiritual life, and practical withal. He says:

"On any occasion when you have a great anxiety in life, or when you have many worries in life, or when you have what Paul calls a "spirit of fear" in your life, it drains off your power of thought towards it, and if God should whisper you do not hear, and if God should come to you with gracious comfort you do not feel. Anxiety drains up the power of thought and leaves you insensitive to the high-

est. And therefore you see that while fear appears to be exceedingly sensitive it renders you spiritually insensitive; you lose your power to hear, and apprehend, and enjoy the presence of God. That is a tremendous truth in experience, and if you investigate closely your own life you will see how true it is."

The Christian Church is crippled by an underpaid, debt-ridden ministry, and the large part of this burden is borne by the ministers in small towns or rural districts, and these same ministers have in the past produced the large percentage of the results. The city church grows by secretion and proselyting.

The unfair treatment of rural ministers would make a modern Fox's Book of Martyrs. These pages could easily be filled with the hundreds of cases of injustice to ministers, which have come to me in the past year. Hitherto I regarded these things as the price to be paid for giving a life of service to Jesus Christ, the crucified one.

But I awoke one day, and saw that this injustice, and less than living wages, was preventing and making valueless the service which these men desired to give. The devil himself could not have invented a better device for crippling and destroying the church than was being promoted by those who had professed to renounce the devil and all his works. (TYPICAL EXAMPLES OF INJUSTICE BORNE BY RURAL MINISTERS HAVE BEEN PRINTED IN THE EXPOSITOR.—ED.)

Dr. N. W. Stroup stated that in addition of \$150 to the salary of a country minister made it possible for a pastor to remain on the charge, and that his work resulted in 10 conversions in one year. It was estimated that over \$2,500 would have to be raised among city churches in the district to make the minimum salary of the rural churches \$750 in Dr. Stroup's district. Only \$1,000 was required. When the rural churches learned of the movement, more than half asserted their independence, and raised enough to increase the salary. Some of those churches receiving aid this year will be self-supporting next year.

A Proposed Remedy.

The following plan I believe will remedy the difficulty, and relieve the Church of God from the handicap of a discouraged, crippled leadership:

THE MINIMUM SALARY FOR MINISTERS SHALL BE \$750 and the MAXIMUM SALARY \$3,000.

Any church may pay more than \$3,000, providing the church gives an amount equal to the excess of the \$3,000 to ministerial relief, to be used exclusively for insuring a minimum salary of \$750, and for support of ministers who have been honorably retired on account of age or disability.

No church shall receive any portion of this relief fund unless the members of said church are giving for church and ministerial support an amount equal to the amount of taxes paid on real and personal property by the combined membership.

That this would be opposed by pastors of large influence and large salary would be the general conclusion. But a wide correspondence with ministers of this class indicates a close



sympathy and a willingness to help underpaid brethren. If a resolution similar to the above were adopted by the several denominations it would smoke out the members of churches who can afford to pay and don't pay. It would not be surprising to those familiar with conditions if an agreement of that kind should result in the accumulation of a large amount within five years—an amount that would enable the church to support its veterans in a manner that would clear itself of the shame and disgrace of its present niggardly treatment.

### A Source of Ministerial Supply.

If some of the ministers who are feeling the strain of city pastorates at \$1,200 to \$1,500 a year would take the summer courses in state schools of agriculture, they would make the very best kind of pastors for rural churches.

If country churches would provide a comfortable parsonage, three acres of ground, and pay \$750 a year, they could secure the very best men. For after 45 years of age men with red blood in their veins begin to long for mother earth, and they want to be established—they like to think that they have a place that is permanent. The denomination that mans its rural churches with good men on a salary that will make them permanent will promote the kingdom of heaven on earth, and shall shine as the stars in the firmament.

### Organization of Church Finances.

An old colored minister was told by his church committee that the church had decided to raise his salary.

"I appreciate de intentions ob de brethren, but my ole back's done humped enough now, raisin' de present salary."

Very few country churches have any regular financial system. The preacher does it all, and puts his trust in the collection basket. And his faith would be rewarded if all the members were acquainted with the Master, and his anxiety for his fellow-workers.

This paying when the crops are sold makes hypocrites of the members, and servile dependents of the preachers. What crops? If the wheat crop is good they wait for the corn crop to be sold, and finally pay it out of the crop that may happen to be a failure. Is it any wonder that so much wheat grades No. 2 and oats rust and potatoes blight?

The farmer is a curiosity today who has not money enough the year around to spend for what he wants. But he don't want to spend it for the Church of Christ, and he works that old plan which in former days was necessary and all right. But today it is a subterfuge.

### Contract Between Church and Pastor.

There is more injustice to preachers than any other class, because there is no written agreement as to what salary he shall receive. Preachers who receive \$3,000 and over with few exceptions have the salary agreement in writing. But the man who needs every cent he is promised trusts to luck and a verbal agreement.

I know a church which had been paying \$1,200 a year, and negotiated through their church authorities for another pastor. The

authorities understood, and so did the minister, that the salary was to be \$1,200, as it had been for years. When the minister had moved they told him the salary was \$1,100. "Why?" "Well, they had bought a pipe organ and they owed on it yet." This minister had to stay there four years, and unwillingly paid \$400 on that organ. They used this organ to aid them in singing praises of a just God. This dishonest trick is only a sample of hundreds of others equally unscrupulous.

### Promise and Fulfillment.

It is not uncommon for church committees to promise a salary, which they have never paid, and never hope to pay, barring miracles in order to get a good man.

"We are sorry we can't raise all the money. The Lord will provide," is what the pastor receives instead of the promised wages.

A minimum salary of \$750 to be paid monthly and the contract to be drawn so that it is good for a loan at a bank, would help solve many difficulties and lift a load of care from preachers' hearts. If church officers can't pay regularly let them borrow from the funds of the denomination, the endowment funds of colleges of the churches. You can imagine bishops and church officials smiling at the security! "Have faith in the Lord, He will provide." What is sauce for the official ganders ought to be sauce for the ministerial geese that are being plucked for down to make up the beds, on which reprobate members imagine they are to be carried to the skies.

Jesus said, "When thou takest thy gift to the altar and rememberest that thy brother hath caught against thee, leave thy gift," etc. If in the judgment it was suggested that it would be well to make good unpaid pledges to preachers, there might be general consternation.

### ROUND TRIP TO EUROPE FOR \$100.

Few professions afford as great opportunity of appropriating the benefits of travel as that of the ministerial profession. Their education has fitted them to appreciate it, and their opportunity of sharing the knowledge and pleasure gained is wider than that of any other profession, except the teacher.

Steamship lines have come to appreciate that many persons of moderate means would travel if the classification were removed, and have put some of their largest and best steamships in the one class service. By this means travelers get all the essential comforts of ocean travel and within a half day of as fast service for about one-half the price paid by those who wish to travel in luxury. This places Europe within the reach of history within reach of every minister and makes the cost but little if any more than a vacation of the same length spent in America.

For \$100 to \$110 you can secure a round trip ticket, Montreal to Liverpool and return, and have as comfortable stateroom as is on the ship. That one-third of the voyage is on the St. Lawrence river through beautiful scenery, leaving only four days at sea, adds security and pleasure.

The expense of a month in England or on the Continent can be covered at from \$3 to \$4 per day.

Take your camera, make stereopticon slides and give lectures on your return to pay the expense. And between you and me it may solve the problems in your church—a man who has been "across" acquires a dignity that provokes interest.

Write H. A. Allan, Steamship Line, Montreal, Que., for Booklet S, which will give particulars of the trip to Europe and back for \$100.



## SAVED FROM CHRISTIAN SCIENCE.

Written at personal request of the Editor.)  
According to your request I will write out here the gist of the conversation that I told you of the other day.

I had been requested to call on a lady who had attended the services of the church a few times. I had been told that she was a nervous wreck from excessive indulgence in social life. She had been attending Christian Science meetings and considerable pressure had been brought to bear upon her to induce her to unite with that body. She was in a state of extreme dissatisfaction and unrest and felt that she needed something that she did not have.

In the conversation that I had with her she told me something of the life she had lived for a number of years, how she had become completely absorbed in social affairs—she had so many social engagements that she neglected her home, her husband and child. Often she came home at night completely fagged out, and often with a feeling of intense dissatisfaction and almost disgust with the life she was living. But somehow the fascination of it kept her going at this same pace, until at last exhausted nerves gave way.

She spoke of the emptiness of such a life, now absolutely lacking it was in that which really satisfies, and of the longing she had for something better. Then the conversation turned to Christian Science. She told me that she had been attending some of their meetings and had become somewhat interested in their teaching. Then she asked me if I did not believe in divine healing. I replied that I did believe in divine healing, but that I thought that all healing is divine healing; that the whole question was not one of God's ability to heal, but of the method that he chose to employ in different cases. But I told her that I thought that the healing that she needed in her case was indeed divine healing. She agreed with me.

Then she asked me how I explained that verse in the Bible quoted so often by Christian Scientists, the words of Jesus to his disciples, "The works that I do shall ye do also, and greater works than these shall ye do, because I go unto the Father." I replied somewhat as follows: When Jesus was in the world in the flesh he worked miracles upon the bodies of men, healing the sick, opening blind eyes, cleansing lepers, etc. And he told his disciples that they would be permitted to work some similar miracles as signs, which they did. But they were to do greater works than these, they were not only to heal the sick bodies but, better still, they were to heal sick souls, to open eyes spiritually blind, to cleanse souls spiritually defiled. It is a far greater thing to heal a sick soul than to heal a sick body. (She agreed to that.) The error into which our Christian Science friends are continually falling is in putting the emphasis upon the healing of the body rather than upon the healing of the soul, reversing exactly the method of Jesus. It is important, indeed, that one have a body well and strong, but it is far more important that he have health in his soul. I can get along for a few years, if it is necessary, with a weak, sickly body; but I cannot get along with a sick soul. Then I said to the woman, "Is it not true that what

you really need is to have your soul healed? Tears came into her eyes as she gave assent to that. The conversation continued a little longer as I tried to tell her of the God who could give to her troubled soul a peace that passeth all understanding, a peace that the world cannot give nor take away.

She seemed to appreciate the conversation very much and to be greatly helped by it. A short time after I had the pleasure of receiving her into the church.

## A LITTLE BIT OF TAPE.

REV. F. D. STEVICK, NEWKIRK, OKLA.

The preacher was at a convention. All day long his mind kept turning to the revival meeting then in progress under his ministry. Again and again he was impressed to go to a store and get a roll of white tape. At length, before the coming of the train that was to take him to the meeting, he secured the tape. One end was left white for two inches. This represented the innocence of childhood. The next four or five inches was blackened with ink. This stood for the sin-stained and blackened life of sin. The remainder was left white.

During his sermon, the preacher asked this question, "Why does God save a sinner after a very sinful life?" The answer was, "That there may be a white eternity." Then he unrolled the tape, a short white period of innocence, a blackened space of sinful life, then salvation. Slowly the tape unrolled. No longer was it black. Foot after foot of white, representing purity and eternity. God saves because we are to spend eternity, and he desires us to spend it in purity.

The preacher then told of a lake captain. He had been sinful. He was dying. He said, "Sky Pilot, don't you think it would insult God for me to offer him my few last hours of life?" The Sky Pilot replying, said: "Captain, you have robbed God of a few years of life; will you rob him of eternity?" To this the captain replied: "I will spend eternity for God, if he will receive me." And God did receive him, and he died a few days later in great peace.

Under this illustration a woman was greatly moved. Her husband was recently dead. He had been a faithful Christian. She had been unfaithful to her marriage vow. In deep anguish she became a seeker after God. After a prolonged struggle she found peace, and began to sing the praises of God with a clear, sweet voice. The congregation was deeply moved. But the end was not yet. Two nights later she came, bringing a fallen girl, who had a few days before shot her paramour in a fit of jealousy. In a day or two more she brought another woman who had been unfaithful to her husband. Another day and she brought another sinful woman, and then another.

The end of her labors is not yet in sight. She is a flaming fire for God wherever she goes, and frequently says, "It is all on account of a little bit of tape." But back of the tape is another story. While the pastor, away from home, was led all day to go after the tape, a good woman was led to pray for this sinning sister, and then to go and persuade her to come to the house of worship that night. Thus did God direct, and thus did he use human agents.



## Unusual

### APOSTOLIC SUCCESSION EXPLAINED.

A witty rejoinder, besides being a sacerdotal fact throwing much light on the vexed question of the "Apostolic Succession," comes from California, and shows how, from the nettle "danger," safety may be plucked by an apt retort:

An old lady belonging to one of the sects, on meeting the Episcopal rector said, "Pray, Mr. Matthews, will you tell me what you Episcopalians mean by the 'Apostolic Succession?'"

"Certainly, my dear madam," replied the rector, who was a little given to practical jokes. "You see, my name is Matthews. I am descended from Matthew the Publican."

"Oh!" she answered, "that is excellent; and how about Mr. James?"

"Why, don't you know—James, the brother of John, sons of Zebedee?"

"Why, yes, certainly; but how about Bishop Green?"

This puzzled our reverend friend for an instant, but he soon brightened, and replied, "Why, Bishop Green derived the succession through his mother's family."

### NONE OVER FORTY.

"Three times," said the minister, from the pulpit, "I have asked the women of this congregation to remove their hats in this church. Three times has my call been unheeded, and now I see that I was in the wrong. I was inconsiderate of the comfort of the aged, and what sin of omission can be worse than that? So I have made a new rule. Hereafter all women of forty years or over will be permitted to wear their hats."

Ten seconds later, as if by magic, every woman in the place was unbonneted.

### NO PARTING THERE.

The late Doctor Ormiston, an eloquent minister for many years pastor of the Reformed Church, at the corner of Fifth avenue and Twenty-ninth street, New York, was very witty. Those who saw him for the first time were always impressed with the wonderful "shock" of hair that surmounted his dome of thought. One day a gentleman, dining at the same table with the doctor, where puns were rattling about, heard him ask this conundrum. "Why is my hair like Paradise?"

One lady replied, "Because we all long to be in it."

"No," answered the doctor; "it is because there can be no parting there."

### A TALK FOR SPRINGTIME TO CHILDREN

(Continued from page 518.)

him to examine various people who have internal diseases.

That is very wonderful, is it not? But I think you can have more real pleasure from the right use of your eyes, if you will use your eyes and brains together. Somebody has said that the best fertilizer any man can mix with the soil of his farm is some of his own brains. And that is true of everything. The pearls lie under the ocean, the diamonds and the gold

are hidden in the earth. The best and most beautiful things in the world must be sought for and thought about, if we are to see them and know all about them.

When Columbus set sail westward over the Atlantic, it was with the expectation of soon reaching Cipango, supposed to be Japan; but it didn't make land, and this made him uneasy. Then it was that Alonzo Pinzon, the commander of the Pinta, advised steering in the direction taken by a flight of parrots. He thought about this, and came to the conclusion that they were making for land; he followed, and had the great joy of proving his thoughtful observation to have been true.

If you will keep your eyes wide open and notice everything, you will bring into your life much real enjoyment. God did not make the heart of a flower so beautiful for nothing. And I think he must be glad when he sees the real wonder and pleasure of those who are patient enough to look at it, and thus to see and feel its loveliness.

I read the other day of some people who were visiting the Druidic monuments of Stonehenge. It was wonderfully silent and green there out of the Salisbury Plain. The visitors felt the silence and the loneliness and the mystery as they stood round those huge grey stones, with the altar of sacrifice in the centre, on which, centuries ago, a race, now long extinct, offered human victims to the sun.

"Who is that?" asked one of the party, as a man appeared at the foot of the stones. "That," said the guide, "is the man placed there by the owner of the manor to protect the stones. He has been there for twenty years."

"Twenty years alone with this silence, and these mysterious memorials!" said one. "They grow old alone with the past and with God. His thoughts cannot be like those of men of the world. They must be higher and better. Call him. Let us hear him talk."

"And what do you think of here, all day, year in and year out, here in this lonely place?" he was asked.

"Mostly of the stumps of cigars and bits of baccy folks throw around 'ere. I've got to keep the place clean. Them's the most bothersome things to deal with."

And the questioner was disgusted.

Just on the borders of the plain, near Old Sarum, they passed some low thatched huts. They stopped at one and asked for a glass of water. The hut consisted of only one dimly lighted room. On a bed lay an old paralyzed woman. She smiled pleasantly on the visitor.

"I am afraid the days go slowly for you mother?" one of the party said.

"Oh, no; my son comes at nightfall, and he is my main kind. And see there," pointing to a crack in the thatch. "I can see the clouds go by all day. And sometimes a neighbor's child comes running in. Why, my dear, the Lord is good and grants me many blessings."

Seeing beauty through a crack! That he would have worried most folk, but to that dear soul it was a peep-hole through which she saw God's ever-moving panorama of the sky.

Look up and down and in and out; and when you are thrilled and delighted with what you see, remember that God made it all.



# Some Homiletic Hints

EVAN J. LENA.

## TO THE POINT, QUICK!

A minister, noted for prolixity of style, was once preaching before the inmates of a lunatic asylum. In one of his illustrations he painted the scene of a man condemned to be hung, but deprived under the gallows, the appearance of the executioner, the adjustment of the halter, the preparation to let fall the platform, and just then the appearance in the distance of the dust-covered courier, the jaded horses, the waving handkerchief, the commotion of the crowd. At this thrilling point, when every one was listening in breathless silence for the climax, the doctor became painfully prolix. One of the lunatics, who could endure the torture no longer, arose in the congregation and shouted, "Hurry, doctor; for goodness sake, hurry! They'll hang the man before we get there!"

## GOOD TERMINAL FACILITIES.

"Oratory abhors lengthiness," is a maxim of the School of Oratory. Says Bishop Morris, "Condensation is a very important thing in a minister. Have something to say, say it, and quit when you are done." Spurgeon says, harshly, that "It is a hideous gift to possess to be able to say nothing at extreme length."

Hesiod's rule was briefly this: "A half is better than the whole." Milton, in harmony with this direction, often reduced a given number of lines to one-half.

Phocion, whom Demosthenes so dreaded in debate, being asked in the theatre why he was speaking so thoughtful, replied, "I am considering how to retrench something in a speech I am about to make to the people."

## FINE PREACHING.

With Mr. Charles Booth, the Bishop of Stepney is of opinion that a great forward step would be made in the effort to draw more working-people to places of worship, if, instead of great zeal in asking them, "How can we help you?" there were more zeal in asking, "How can you help us?" At the same time, the bishop thinks the attainment of a higher standard of preaching is absolutely necessary. Some sorts of preaching, he remarked, might fill a church, but would not do much good, and in illustration of what is required he told a striking anecdote: One of my old parishioners in Leeds described the impression left on her mind by one of our most eloquent bishops: "Sir, but wasn't it fine? But it were all to be consumed on the premises; wasn't to be carried away."

## STUDY TO BE CONCISE.

Caesar gave the history of a whole campaign in three words: "Veni, vidi, vici." When the remains of Napoleon Bonaparte were brought to Paris by the Prince de Joinville, the entire speech-making was this: "Sire, I present to you the ashes of Napoleon." Louis Philippe answered, "I receive them in the name of France." Crutten, speaking of his connection with Irish dependence, said, "I sat by her cradle; I followed her hearse." "We must fight." "Let it come," said Patrick Henry. "We have met the enemy and they are ours," was General Grant's announcement.

## SERMONS THAT DON'T.

Sermons made from current books that the preacher reads are apt to be sermons that don't. A professor in a theological seminary once preached in a city church whose pastor was an omnivorous reader. His people were wont to say, "We can tell what Dr. ——— read last week by his sermon." The professor inserted in his prayer on this occasion one astonishing sentence: "Lord, teach the man who preaches here to stop preaching what he reads in books, and to preach thy gospel to this suffering congregation." The professor was after the sermon that doesn't. But no one could ever say of that prayer, "It was a prayer that didn't." It did.—R. S. H.

## THE FINE ART OF FINISHING.

It is the pain of preachers (and often of their hearers) to get hold of some splendid truth, go vigorously on with it for a while, but prove unequal to sustaining it, and finally lose track of it and wander weakly and loosely off into other directions. The art of finishing is the great art, and the old French preachers had for a favorite maxim that "a fire in the exordium is a fire in straw." The main thing was how a man came out at the end. Did he bring his truth through? A good critic of sermons said that with most preachers there was a point where, no matter how well they had done up to that point, they began to break down, to lose grip of their matter and confidence in it. And when he saw a preacher reaching that point, but passing through it and seizing his message with a new grip from there on to the end, then he felt like shouting, That is the art of finishing.

## WHAT DO THEY NEED?

We knew of a minister who once asked for the opinions of his congregation about his sermons, and he found a request to stop preaching so much against breaking the Sabbath, and another to stop condemning dishonest business conduct so much and preach the Gospel, and another complaining of his preaching against women gambling at cards. In a second he recognized the source and reason of these requests, as you do while you read. The preacher is a man commissioned of God to bring a message to the world. He should much oftener ask God (through prayer, Bible, Christian experience of the saints) what sort of sermon he likes, what he wants him to preach about, rather than ask the people.

## LAYMEN'S OPINIONS.

A number of representative laymen of the Church of England have been asked by "The Record" to state what is "the sermon that appeals" to them. A batch of replies have been published. The outstanding fact is the preference expressed in nearly all of them for expository sermons. Captain J. A. Campbell says the simplest exposition of God's Word is more helpful to him than the most eloquent discourse pointing out the errors of the latest novel or the last religious fad. Mr. J. Joynton-Hicks, M. P.,



as father of a family, "thinks the sermon which most appeals to him is the one which he feels he can take his children to with benefit to them."

#### EPIGRAMMATIC PINS.

The making of epigrams is a dangerous habit. Sermons full of epigrams tend to muddle the hearer's brain. A sermon of epigrams is like a paper of brass pins. Attempt to drive them with a hammer into a hard wooden block; the result is ruin to the pins. Epigrams may prick the sensibilities, but when the fabric of truth is only pinned into form it is neither serviceable nor fit for the human soul to wear. The "seamless dress" whose healing power is the need of the soul is never made and held in shape by epigrammatic pins.—R. S. H.

#### THE GREATNESS OF SIMPLICITY.

Many years ago the undergraduates of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers was a sincere and humble, but uneducated Christian slave, called Uncle Sam, who on his return home would try to tell his mistress what he could remember of the sermon; but he would always complain that the students were too deep and learned for him. One day, however, he came home in exceedingly good humor, saying that a poor, "unlart" old man, just like himself, had preached that day, who, he supposed, was hardly fit to preach to the white people; but he was glad he came for his sake, for he could remember everything he said. On inquiry, it was found that Uncle Sam's "unlart" old preacher was Rev. Dr. Archibald Alexander, who, when he heard the criticism, said it was the highest compliment ever paid his preaching.

#### STUDIES IN TEXTS AND THEMES.

##### A CHURCH THAT IS BUSY.

Ezra 3:1, 4.

A model for a working church is furnished by the returned Hebrews building the walls of temple and city.

I. All at work. Had a mind to work, Nehemiah.

II. All work in unison. "As one man." A massed force is a winning force.

III. All working obediently. "As it is written in the law." Christian activity not a sentiment but a duty.

IV. All work unceasingly. "As the day required." The daily performance of Christian duty leaves no arrears or regrets.

##### PREACH THE WORD.

I. It is life. Phil. 1:16.

II. It is light. Psal. 119:105.

III. It is power. Rom. 1:16.

IV. It is pure. Psal. 119:140.

V. It is unchanging. Psal. 119:89.

VI. It searches. Heb. 4:12.

VII. It judges. John 12:48.

##### SEVEN PROMISES FOR SEVEN NEEDS.

I. Tired. Isa. 40:29, 31.

II. Hungry. Isa. 40:11.

III. Thirsty. Isa. 41:18.

IV. Fearful. Isa. 41:10-13.

V. Troubled. Isa. 26:34.

VI. Tempted. Isa. 59:19.

VII. Fighting. Isa. 54:17.

Whatsoever state thou art. Isa. 49:10.

#### PRAYER.

Characteristics of, in James 5.

I. Individual prayer. "Let him pray." 5:13.

II. United prayer. "Prayer of faith." 5:15.

III. Believing Prayer. "Prayer of faith." 5:15.

IV. Intercessory prayer. "One for another." 5:16.

V. Fervent prayer. "Effectual fervent." 5:16.

VI. Definite prayer. "That it might not rain." 5:17.

VII. Effectual prayer. "Heaven gave rain." 5:18.

#### BIBLE POSTS.

A great deal of precious truth gathers round the Door Posts of Scripture. Door Posts are places of Decision for Salvation and Service too. The Sprinkled Post means salvation, the Speaking Post means obedience, the Separating Post means service, and the Sacred Post means blessing. (Prov. 8:34). Fix these Posts in order so that we may remember them.

I. The Sprinkled Post. Ex. 12:7. Salvation.

II. The Speaking Post. Deut. 11:20. Obedience.

III. The Separating Post. Ex. 21:6. Service.

IV. The Shaking Post. Isa. 6:4. Holiness.

V. The Sacred Post. Prov. 8:34. Blessing.

#### FIVE GREAT THINGS.

I. The greatest thing on earth is the soul of man. Its value is infinitely beyond comparison with everything else. One soul is greater than the universe. Gen. 1:26; Matt. 16:26; Matt. 13:45, 46.

II. The greatest work is the salvation of the soul from sin. Salvation relieves misery and confers more happiness than all the works of all the philanthropists. Psal. 49:8; Heb. 2:3; Matt. 10:28.

III. The greatest evil is sin, issuing from the heart—the source of all suffering and death. Jer. 44:4; Rom. 5:12; 7:24.

IV. The gospel is the only remedy for sin and sorrow. Other remedies spurious and ineffectual. Rom. 1:16; 1 Cor. 1:21; Acts 4:12.

V. The church is the only society organized by the Lord, to carry this remedy to sinful and suffering humanity. The church as a consolidated body, embodies the wisdom, power and promise of God for nearly all possible moral and spiritual good. Matt. 5:13; Mark 16:15, 16; Eph. 3:10.—Rev. E. P. Marvin.

#### THE GLORIOUS GOSPEL.

Luke 4:8.

I. The Gospel is glorious in its doctrine. John 3:16; 14:15.

II. It is glorious in its provisions. 1 Tim. 2:4, 6; Rom. 5:18, 19.

III. It is glorious in the effects it produces in men and nations.

IV. It is glorious in the effects it reveals. Micah 4:2; Rev. 7:16, 17.

#### FAITH, SEVEN TYPES OF.

I. Abel—justifying faith. Heb. 11:4.

II. Enoch—sanctifying faith. Heb. 11:15.

III. Noah—separating faith. Heb. 11:7.

IV. Abraham—obedient to faith. Heb. 11:8.

V. Isaac—patient faith. Heb. 11:20.

VI. Jacob—suffering faith. Heb. 11:21.

VII. Joseph—victorious faith. Heb. 11:22.



# Religious Review of Reviews

## RELIGIOUS GARB IN PUBLIC SCHOOLS.

There is an effort at Washington to revoke Indian Commissioner Valentine's order against teachers' wearing religious garb in public schools. The Federal Council of Churches sent the following letter to President Taft:

April 1, 1912.

William H. Taft,  
President of the United States,  
Washington, D. C.

Dear Sir:—

The separation of church and state is a fundamental policy of our national life that has been faithfully supported by the Protestant churches of the United States.

The Federal Council, which unites a large proportion of these churches in matters of common interest, joined in the remonstrance that called the attention of the Hon. Robert G. Valentine, Commissioner of Indian Affairs, to conditions that, after careful investigation, resulted in the sending out of an order from his office that "In government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at any duty as government employees." In behalf of the great constituency represented in Federal Council, we urge that speedy hearing be given to all parties interested. We have no doubt that after such a hearing the principle involved will be sustained. Respectfully,

E. R. Hendrix,

President.

Wm. H. Roberts,

Chairman Executive Committee.

E. B. Sanford, Corresponding Secretary.

Charles S. Macfarland, Secretary.

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## INDIANS IN THE UNITED STATES.

There are in the United States, by the latest returns, some 323,000 Indians, living on reservations under the control of white superintendents. The main, these reservations lie west of the Mississippi River. The chief reservations east of that river are in Michigan and Wisconsin, where there are 17,000 Indians, mostly Chippewas, and in New York State, where the descendants of the terrible Iroquois, in number 5,476, live on six reservations under one agent. The reservations in Maine, South Carolina, North Carolina and Florida have only a few hundred each.

The great body of the Indians live between the Mississippi and the Rockies. One-third of the whole number in the United States—117,000—are in Oklahoma, where the Five Civilized Tribes have so long resided. The next largest settlement east of the Rockies is in the Dakotas, where there are 28,000 Sioux. Minnesota has 10,000 Indians, and Montana 10,000, made up of Crow, Blackfeet, Cheyennes, and Flatheads. Between the Rocky Mountains and the Sierra Nevada there are 71,000, 57,000 of these being in New Mexico and Arizona, among whom are 30,000 Navajos, who have a reservation about the size of Pennsylvania (this being the largest individual tribe on one reservation). The Pimas, Apaches and Hopis are also in these two states. Still further west, on the Pacific slope, there are 34,000—the Mission Indians of California, and the Perce tribe in the Northwest. There are 48,912 Indians of school age (5 to 18) of whom 5,090 are ineligible for enrollment on account of health, making a total of 43,822 eligible for enrollment. To accommodate this number, facilities are available in the boarding schools, day schools, mission schools and public schools, 34,101, leaving 9,721 children who are unprovided for. Of this number there are at least 900 Indian children on the Navajo Reservation without any opportunities for an education, owing up in ignorance and superstition. This, too, in spite of the fact that in the treaty made with those Indians in 1868, the government promised "that, for every thirty children between 10 and 16 years of age (six to sixteen) who can be induced to attend school, a house shall be provided, and a teacher, competent to teach the elementary branches of an English education, shall be furnished."

There are 472 missionaries among the Indian population with 458 churches.

The Indian birth rate per thousand in 1911 was 22.96 and the death rate was 20.46.—Report Ex. Com. of Indian Rights Association.

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Pere Hyacinthe had expressed the hope that his funeral would provide the occasion for a manifestation of comprehensive religious sympathy and Christian brotherhood. His hope was realized. At the service in the Oratoire there were present not merely laymen, but also clergy of communions so wide apart as the Jewish, the Greek, the Roman, the Armenian, the Anglican, the Lutheran, and the Presbyterian; and they were led by the heretical Charles Wagner in the joint recitation of the Lord's Prayer. "For a moment," says "Christian Life," referring to this incident, "the Father's kingdom had made itself felt."—Christian Work and Evangelist.

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## NEW YORK REPUBLICAN CLUB DISCUSSING RELIGION.

At its last Saturday luncheon for the season the Republican Club of New York City had for its topic, "Is Religious Faith in America Declining?" So many men attended that some members were compelled to go outside for lunch and crowd into the spacious parlors as best they could to hear the addresses. Bishop Greer, Drs. Boynton, Carson and Grossman, Father Fitzgerald of the Dominican Order, and Mr. Fred B. Smith answered these four questions which had been propounded by the club: "Is religious faith declining in the United States? If so what are the causes? What will be the effect on the life of the Republic? What is the remedy?" In answer to these questions the speakers—Episcopalian, Congregational, Presbyterian, Jewish and Roman Catholic, respectively, as mentioned above—showed a remarkable agreement in their analysis of the situation except at one point, that of religion in the colleges. They all agreed that there was no decline of interest in religion, but that there was an indifference toward the churches. This they attributed, not so much to hostility to the churches, but to business pressure and engrossment in other things. Mr. Smith thought that the chief reason the man of the street was not interested in the church was because the church is sixty or seventy years behind the times in its methods. Father Fitzgerald thought that the lack of religious training in our public schools during the last quarter century was largely to blame for what decline in religion there was. The only division of opinion came upon religion in the colleges. Dr. Carson said it was on the increase, even in our state universities. Father Fitzgerald thought them hotbeds of atheism where rationalism was taught instead of theology. Dr. Boynton thought both of these statements exaggerated, but he would say that there seemed to be something the matter with the college boy after he left college. "There are 5,000 of them living in one section of New York," he said, "who are absolute individualists, devoted to no social work, affiliated with no political party and acknowledging no faith." Mr. Smith pointed out the significance of such a meeting arranged by a political club, and the willingness of its members to stay, as they did, four hours and twenty minutes, to hear of the prospects and progress of Christ's cause. It was one of the most notable meetings the club ever held, its members said.—The Congregationalist.

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Dr. J. H. Jowett's former church, Carr's Lane Congregational Chapel, Birmingham, England, has called the Rev. Sidney M. Berry, of Manchester, and he has accepted. He is the son of a well-known English minister.

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The Japanese bishop of the Methodist Church in Japan, Bishop Yoitsu Honda, died recently of typhoid fever.

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The Philadelphia Methodist conference decided to memorialize the General Conference to restore the time limit in Methodist pastorates.



In Trenton, N. J., a request by the 1,400 convicts in the New Jersey State Prison to say farewell to George O. Osborne, who retired as warden after ten years' service, was granted. Convict No. 1,001, the spokesman, expressed appreciation of the humane manner in which he had always treated them. Mr. Osborne was one of the first prison keepers to abolish the lock step, the striped uniform and the closely shaven head system. He was for almost fifty years actively interested in the management of penal and charitable institutions. "You always gave us good advice," said No. 1,001. "When we came to you with our affairs concerning our loved ones or our future prospects you aided us in every way you could. Hundreds of former inmates of this place are today enjoying health and prosperity, who would have followed the path of evil had they not been subjected to humane treatment by you."

Viscount Suterni Chinda, the new Japanese Ambassador to the United States, was graduated from De Pauw University, in Indiana, in 1881.

At Cambridge five professors of divinity have joined in initiating a movement for opening to Non-conformists the university's divinity degrees. "Distinction in theological studies" has already been attained by various Non-conformist graduates of Cambridge, who nevertheless "are at present debarred from obtaining from their university the appropriate recognition of the work they have done." The professors accordingly recommend the removal of all dogmatic tests from the degrees of B.D. and D.D. And when once Cambridge has carried that measure of justice surely Oxford and Durham must follow her example. It was only a few years ago that Oxford was opened to students outside the Anglican communion.

The Rev. Harry F. Ward, of Oak Park, Ill., has been selected as executive secretary of the Methodist Federation for Social Service.

He has had several years experience in Chicago settlement work, followed by an eight-year pastorate in the neighborhood of the stock yards.

On Pennsylvania avenue, Washington, from the capitol to the White House, are fifty saloons.

#### THE TOLL OF DEATH.

The New York Times thus tells the story of tragedy of the mining industry in the United States: "Thirty thousand miners killed in the last ten years.

"Seventy-five thousand injured, many maimed for life.

"Eleven thousand widows made.

"Thirty thousand children left fatherless.

"If the American mines in these ten years had had the same standards of safety as in Europe, 15,000 of these miners might have been living today, 40,000 might have escaped injury, 5,500 women might not have been widows, nor 15,000 children orphans."

#### WOMEN AND WAGES.

Jeanne Robert in the *American Review of Reviews*, gives some facts drawn from the Report of the Mass. Commission, on Minimum Wage, giving an analysis of the wages of 15,807 women engaged in four of the leading industries of the state.

"The lowest range of wages is not uniformly distributed within an industry. The candy industry reports 41 per cent adult women receiving less than \$5 a week, but a comparison shows that the lowest wages are confined to four factories, in one of which 53.3 per cent of the employees received less than \$5—while seven factories paid not a single employee of eighteen or over so low a wage. Some establishments, because of inefficient management or because of unusual profits, are evidently doing business at the expense of their employees.

It is apparent, as some of the more thoughtful employers testified, that the rate of wages depends in a large degree upon the personal equation of the employers and upon the helplessness of the employed, and to a very inexact degree upon the cost of labor in relation to the cost of production."

#### NULLIFICATION OF PROHIBITION.

The International Reform Bureau reports that although Georgia is under prohibition, plans for being made for a carnival of beer selling at Confederate reunion, which is to be held at Macon early in May. Mayor Moore naively said on March 29, in discussing the admitted sales of "near beer" restaurants of beer that was "near," that he was "ready to do whatever majority of the people of Macon wanted;" that is, he would either enforce or nullify state law as local sentiment might suggest. Nullification of law at such a time would not only tempt a vast throng of visitors to disorderly conduct that would dishonor veterans and the South of the nation, but it would discredit prohibition throughout the South, and reports would be carried back by visitors and eagerly published over the land and in other lands."

#### OUR PRESENT IMMIGRANTS.

Kate Holladay Claghorn says in *The Survey*: "The report of the commissioner general of immigration for the year ending June 30, 1911, shows a substantial reduction of immigration from the year before. In 1911, 878,587 immigrant aliens were admitted. This was a decrease of nearly 163,000, while the net addition to alien population—as shown by subtracting departures from arrivals—showed an even greater decrease; for in 1911 this net addition amounted to 817,619 and in 1911 to only 512,085—a drop of about 300,000, or over one-third.

"Of this net increase for 1911, it is worth noting that 200,099 were English, Irish, or Scotch; French, German, Scandinavian, or Dutch; 176,151; while 266,242 were North and South Americans, Greeks, Hebrews, Lithuanians, Polish and Ruthenians.

"This list covers all the European people contributing each more than 10,000 net to population, and affords encouragement to those who mourn over the preponderance of southern and eastern European immigrants."

#### ETHICAL VALUE OF PLAY.

In an article upon "The Minister and the Boy" in *The Biblical World*, Allan Hobson discusses the value of organized play, and adds: "In the midst of all the sublime responsibilities of remarkable ministry we hear Phillips Brown exclaim, 'It's great fun to be a minister'; epoch-making president of the United States telegraphs his colleague and successor, with the zest of a boy at play, 'We've beaten them to a frazzle'; and the greatest of all apostles triumphing over bonds and imprisonment, exhorting his followers, 'I have fought a good fight. It is doubtful if a great man ever accomplished his life work without having reached a play interest in it.'"

#### THE PEOPLE IN BROOKLYN.

In Brooklyn, N. Y., there is one saloon for every 473 of the population. The average nightly population of the lodging houses is 2,200. There has been of late a marked increase in socialism. Brooklyn's population grew in density from twenty-three per cent per acre in 1900 to 32.89 per cent in 1910. The greatest density is in the sixteenth ward, which has 278 to the acre. One block of that ward has a population of 1,100 or 540 per acre. Health conditions in Brooklyn industries are good in the main, the survey shows. In the clothing industry they are fair in some shops and only fair in others. Figures in the printing industry show a large percentage of tuberculosis. Reports from the sugar refineries are conflicting. There are 17,000 longshoremen in Brooklyn. There are 44,614 members of labor unions in Brooklyn. Nearly all the unions meet in halls connected with saloons and it is extremely difficult to find meeting places that are not annexes to saloons. There are 2,936 saloons in Brooklyn, one for each 1,000 of the population. The nationality of the proprietors is as follows: German, 30 per cent; Irish, 20; Jewish, 15; Scandinavian, 5; American, 5; negro, 1; Syrian, 1; others, 3. Only the men beginning has been made in supplying the people with other places to which to go as a substitute for the saloon.

(These figures are given by the survey made by the Brooklyn Social Service Committee of Men and Religion Forward Movement.)



Rev. Leslie Willis Sprague in his supplement reports that there are 290 moving picture shows in Brooklyn, with a daily aggregate attendance of 200,000, of which 50,000 are children. "The peer hall picture shows charge no admission, but derive income from the sale of drinks. The 23 pool parlors in Brooklyn are more than half of them connected with saloons." He estimates that they take \$1,000,000 a year from the boys and young men of the borough, besides associating them with objectionable characters and encouraging gambling and other vices.—Christian Work & Evangelist.

### FEDERATION.

Nineteen pastors, representing seven denominations in New Rochelle, Larchmont and Pelham, suburbs of New York, issued a joint circular letter to over 5,000 residents calling attention to the close relation of the church to community life, and urging men to attend some church during Lent, with the hope that the habit thus formed would be persevered in. This church-going circular was followed up by union posters pasted on conspicuous places and blotting papers issued to all business houses, reminding them of the services. The regular church workers extended a personal invitation to every family. The result has been a fifty per cent increase in church attendance. The campaign has made "church-going" the one topic of conversation for several days in these villages.

On the West Side, Chicago, fourteen ministers, representing ten denominations, are effectively co-operating in working a parish somewhat over a mile square. Once a month these pastors meet together in one of the churches, confer on matters of common interest and report names of new comers to churches for which they have expressed preference. The ten denominations in the working federation are: Baptist, Disciples, Congregational, Episcopal, Evangelical Association, Lutheran, Presbyterian, Free Methodist, Methodist Episcopal and United Brethren. These are splendid signs of the new Protestantism, whose spirit is co-operation.—The Congregationalist.

The Salvation Army in the United States had its beginning in Philadelphia in 1880. In an old building which had been used as a place to repair chairs, this form of Christian service started. Thirty-one years have witnessed a tremendous growth. According to the last report issued, out-of-door army meetings numbering 173,000 were held in twelve months, with an estimated attendance of some 15,000,000. Indoor meetings of the Army numbered 215,000 in a year, attended by 8,000,000 adults and 1,500,000 children. It is no unusual sight for sinful men who have been touched on the street corner to follow the band of workers into the hall or barracks, and there give their hearts to God. Those claiming their conversion last year through this method number 46,554.—Miss. Rev. of World.

### INDIA'S FOE—ALCOHOL.

The secretary of the United Council on Work among Young People in India, in discussing the question, "What has a convert to Christianity a right to expect of the Christian Church in the matter of the use of alcoholic drinks?" calls attention to the fact that the use of intoxicants in India is enormously increasing. The harm done to India's manhood by alcoholic drinks is great. Thousands are annually added to the host of drunkards, from among those who are moderate drinkers. The church should unflinchingly and uncompromisingly teach that the use of alcoholic beverages is an unmixed evil. Only total abstainers should be ordained and tolerated as ministers of the gospel. No person's name should be allowed to remain upon the register of the church who is guilty of using liquor to excess, nor should he be taken back to membership until he had shown that he was free from the habit.—Miss. Rev. of the World.

Twenty-five of the principal foreign missionary societies of the United States and Canada have sent to the "Student Volunteer Movement for Foreign Missions" urgent calls for 629 qualified men and women, whom they wish to send to the mission field this year. This list includes

a request for both men and women. The men desired are 244 ordained and evangelistic workers, 48 physicians, 50 teachers, and a number of practical business men. The women desired are 114 evangelistic workers and Bible teachers, 82 trained college or normal teachers, 26 physicians, 22 nurses, and a number of kindergarten and music teachers, orphanage directors, etc.

The American Mission in Egypt has purchased a new mission boat, to ply the Nile, at the cost be secured to tow with the boat, to be used for a clinic and doctor's office.

of \$5,000. It is 74 feet long, with a deck of 60 feet long suitable for meetings. A barge will

The White Fathers, Catholic missionaries on Lake Tanganyika, have hit on a practical plan for checking the Mohammedan propaganda which is carried on by Arab traders. They have trained the natives in trading, so that the needs of the country are met by the inhabitants, and Arab interlopers, with their vices and their religion, are no longer able to make a living there.

In the Limpopo district, Portuguese East Africa, there are 10 native workers—one-third of the entire number in this one district—who accept no salaries, thus making a contribution of about \$600 a year toward native self-support in that one district.

### KOREAN CHRISTIANS.

The station at Pyeng Yang was established in 1895, a little more than sixteen years ago. It contains today about 6,000 Presbyterians and Methodists, and the Christian constituency is 10 per cent of the total population. In the territory around Pyeng Yang, 27,720 more Christians are found, and they all aided during the past year the foreign missionaries and the seven ordained pastors, the 57 evangelists, the 63 women helpers, the 10 Bible colporteurs, and the 1,700 Sunday School teachers of the native force in missionary effort. Thus it does not seem remarkable that the baptized numbered 2,417 between October 1, 1910, and September 30, 1911, while 3,854 catechumens were received. In the Bible institutes and Bible classes in Pyeng Yang, 1,219 men and 981 women received instruction, and they in turn instructed 12,163 men and 6,369 women in country classes. In the 186 primary schools, 2,950 boys and 815 girls were taught by 296 teachers, while in the academies 316 boys and 140 girls attended under 25 teachers. The college had 49 students this year, and a new building has been erected for them and for the boys of the academy. The theological seminary had 134 students, and the graduating class had 16 members. The Christians of Pyeng Yang territory contributed \$29,524 to the support and the extension of the church, and Koreans receive only about one-eighth of what an American earns per day.

The fact that Dr. Sun Yat Sen, the prominent Chinese patriot of the hour, is a Christian has wrought a vast change in the ordinary Chinese opinion about Christianity. Dr. W. D. Noyes, of Canton, writes that until now it has seemed impossible to convince the rank and file even of Chinese Christians that the religion which the missionaries brought into the country was not some foreign thing. But since their own great revolutionary leader, thorough Chinaman as he is, is known to be a follower of Christ, the idea that Christianity is really international has begun to take hold of even the most prejudiced Chinaman. In consequence there is already, in spite of the disturbed condition of the country, a remarkable new hospitality to Christian ideas. Colporteurs selling portions of Scripture find in many places that they dispose of their stocks as fast as they can hand out the books and receive money.—The Continent.

President Yuan Shi Kai, of China, has given assurance of religious liberty in the new republic. Four Chinese pastors, representing the Presbyterian, Methodist and Congregational missions carried an invitation in person to Pres. Yuan to attend a union thanksgiving service,



and were received with all the honors accorded the highest representatives of foreign powers. President Yuan told them repeatedly that under the new government they might expect perfect freedom of worship. Although he could not accept their invitation in person, he promised to send a representative to carry his message to the Christian churches. The thanksgiving services were held in the largest church in Peking. The climax of the meeting was the message of President Yuan, which was read in both English and Chinese by Dr. Yen, a member of the Board of Foreign Control, who was a graduate of the University of Virginia, and was for a time president of the North China American College Club, and a Christian. President Yuan summoned him from Tientsin, that one of his Christian officials might convey the message to the Christian churches.—The Congregationalist.

#### KING GEORGE IN INDIA.

While King George was in India he went quietly to church on Sunday. "The impression made upon the Indian community was profound. Many Indian gentlemen inquired of me as to what the King did in the church. I fancy they imagined he would exalt himself and receive the worship of the people. I told them that his Majesty knelt and bowed his head in prayer. They were speechless for a moment, and then exclaimed, 'What, the King actually knelt and bowed his head!' They then put a question that officials in India would do well to ponder. They asked, 'How does it come that his Majesty stops at this little church to worship, and the officers of the government do not regularly worship and observe the Sabbath day?' Let government officials who represent a Christian king answer this question.

"The King possibly does not realize the service he has done the church of Christ. For no matter what Hindus and Mohammedans may now say regarding the carelessness of Europeans in religious matters, we have the example of his Imperial Majesty, whom all Indians will gladly accept as the model for all Christian.

"The Indian people will realize that the claims of Christianity are worthy to be considered when even the King is a disciple of Jesus Christ. I am certain that our poor village Christians, who have been persecuted unto death in some cases, will see that there is a dignity about the Christian faith along with its saving power. The King has added emphasis to the truth that 'Righteousness exalteth a nation, but sin is a reproach to any people.'—The Indian Witness.

#### QUEEN MARY IN INDIA.

During the Durbar at Delhi, says the *Missionary Review of the World*, King George was accompanied by Queen Mary, and none can say what it meant to the women of India, especially the Mohammedans, to see her stand by the side of the Emperor during the coronation festivities. To the down-trodden and much-neglected women of India she must have been a living illustration of what Christianity does for man and woman. The public appearance of the Empress of India should prove a help to the work of Christian missionaries among the women and girls of India.

#### IMMIGRATION.

In an article on the "Restriction of Immigration," in the *American Journal of Sociology*, Henry Pratt Fairchild says: "When the western hemisphere was opened to Europeans, the ratio between men and land was altered, for all civilized nations. There were opportunities for the permanent betterment of the human race such as never before had been equalled. They demanded the highest degree of human wisdom in their utilization, that they should not be squandered. This responsibility was laid upon the people of the United States. In our modern days of conservation, we are learning how recklessly these resources were dissipated, ruthlessly wasted.

"The human aspects of the situation are similar. The United States has offered the theater for the highest evolution of the human species, for the development of a people who should help to draw all other races up to a higher plane of living. The duty of the United States is not to herself alone, but to all the world. The prob-

lem of immigration is but a part of the great conservation movement. It has to do with the conservation of the American people, and that it stands for."

#### INJUSTICE TO THE PIMA INDIANS.

Since before the middle of the nineteenth century the Pima Indians, Arizona, have been civilized farmers, boasting that they have never made war upon the white man. The Twenty-ninth Annual Report of the Indian Rights Association shows that the return of the United States government has been shameful neglect and mistreatment. The Pimas have been reduced from prosperity and happiness to destitution and hopelessness. Through the indifference or connivance of the government officers who should have protected the Indians, the white settlers about the reservation appropriated the waters of the Gila river, ruining the farms of the Pimas. The remedy proposed was to crowd the Indians to an undesirable section of the reservation, to supply them with water by digging wells. The most desirable portion of their lands was to be sold to meet the cost of this irrigation system, a system abandoned by whites in the region not only because of the high cost, but because of the ruinous effect of the alkaline waters on the soil. When the Indian Association gave publicity to these facts, Commissioner Valente—who is protecting the Indian and works cordially with this association—investigated the situation and is endeavoring to restore the waters of the river to the Indians. The engineer who was responsible for the costly blunder resigned, the superintendent and six of his subordinates have been removed. It was found that the government on one hand and the Indians on the other had been systematically robbed for years.—Report Ex. Com. of Indian Rights Association.

#### MISSION FEDERATION IN CHINA.

The greatest need of the hour in China is wise co-operative plans for the complete evangelization of each province. The Shanghai conference gave its practically unanimous approval to the federation movement and one of its resolutions reads as follows:

"Resolved, That the work of the Federation shall be: . . . To devise and recommend plans whereby the whole field can be worked more efficiently and with the greatest economy in men in time and money.

"To promote union in educational work.

"The encouragement of the consideration of all questions as to how the various phases of Christian work can be carried on most efficiently, e. g., translation and literary work, social work, medical work and evangelistic work, etc.

"And in general to endeavor to secure harmonious, co-operative and more effective work throughout the whole empire."

Each provincial council is to consist of representatives, Chinese and foreign, of all the missions in the province and a national council for the empire was to consider imperial problems.

The work in the province of Chihli will furnish an illustration of the best and most economical methods. The work in this province is probably as nearly perfect as that in any of the provinces. Higher education is provided for in Peking, where all the missions are to some extent working in union to provide college courses in arts, science, theology and medicine. Almost complete co-operation also exists in the evangelistic work of the city. A union evangelistic committee plans the work, and men and women, foreign and Chinese, co-operate to carry out the program agreed upon. Then as regards the country immediately surrounding Peking, it is portioned off in segments and worked so as to prevent overlapping and duplication. Thus Peking and its environs may be likened to a wheel; all meet at the hub and work in an orderly, and consequently in an effective, manner from center to circumference.—Thos. Cochrane, The International Rev. of Missions.

#### PERSONAL.

The Rev. Kerr Boyce Tupper, D. D., LL. D., Philadelphia, is one of the competitors for the \$6,000 prize offered by Lake Forest University for the best treatise on some aspect of the Christian religion. Dr. Tupper's subject will be "The Bible and Literature."



## NEEDS OF FARM LIFE.

At a dinner at the Lotus Club in New York City, a group of high-minded, philanthropic gentlemen came together to consider the possibilities of agricultural training as an aid in dealing with the dependent children problem. They enlarged upon the advantages of learning nature's secrets and so using that knowledge as to make life on the farm remunerative. Much was said about productivity but very little about another word that must be placed beside it in order to attain the object that they sought. That word is **sociability**.

It is fine to learn nature's secrets and make an acre produce twice as much as it did before, but that isn't all. Too often living where Box No. 83 of the rural free delivery is located, means living in cell No. 83 and the sentence is solitary confinement for life. That is why boys and girls leave the farm. It is not so much for the larger opportunity to gain wealth as it is to satisfy a desire to achieve something that is really worth while and for the social opportunities that the city offers. We need leaders, social engineers, who will build up the social life of the communities, using the school house and the church as centers of sociability.

The illustrated lecture, the entertainment by home talent, the camera clubs, the nature study clubs, the choral societies, the play picnics and the historical pageants in which the whole community shall unite to study the historic incidents in its development, the achievements of the present and the possibilities of the future and then depict them through the scenes and tableaux of the modern pageant, all offer means by which community spirit and sociability may be developed. The township of Thetford, Vermont, was made over and rejuvenated in this way last summer.—Lee F. Hanmer, in American Education.

## CONVICT LABOR.

In discussing the problem of what to do with the convict's labor, **The Survey** refers to the Booher bill in Congress, which permits states to prohibit the bringing of convict-made goods into their territory, and adds:

"The passage of the Booher bill will completely wipe out the present contract system in this country. Bills are pending before the Maryland legislature providing for the introduction of the 'state use system' already installed in New York, New Jersey, Ohio, Missouri, California and Wyoming. It is fortunate for the prisoner, the state official, and the community that there has developed the movement for the use of the convict on state roads, state farms and in the manufacture of goods for consumption in the state's eleemosynary institutions and the state and city departments. This movement links up directly with commonwealth efficiency and economy. The recent revelation of \$20,000,000 worth of goods needed for state and city consumption in New York made the passage of the Booher bill welcome not only to convicts and the public at large, but to prison officials who have no longer to fear that idleness and insanity will follow in its wake."

## CHINESE STUDENTS IN AMERICA.

The **Woman's Missionary Friend** discusses an article in **China's Young Men**, written by Miss Hu, a Chinese young woman, student at Wellesley College. She pleads that "the best Americans, the Americans that have formed the nation of the United States, should make acquaintance and friendship with the Chinese students who are studying in America."

"These are the best of the young Chinese. Some of them, in the future, will be great leaders of China. They are able to introduce into China the best of America, if they have opportunity to find it. They will also spread the worst of America in China, if unfortunately they mistake it for the best. They have come to seek the best of America, but they cannot find it unless they know the best Americans."

These Chinese students are living in ordinary boarding-houses, kept by uneducated people, to whom they feel themselves superior. The landladies and their daughters talk chiefly of money and the things money will buy. For thousands of years, the students of China have put money as a secondary thing in life, but this influence is teaching them to exalt wealth.

Miss Hu states as her opinion that not more than ten out of the seven hundred Chinese students in America have been well trained in manners by the example of cultured Americans. The missionaries in China try to teach the students the courtesy and consideration that are among the first fruits of our civilization, but how much more could be done in this country!

## ONE REST DAY IN SEVEN.

Bills to forbid the employment of labor on Sunday unless an equivalent rest day is allowed were recently introduced in the New York legislature, recommended by both the church and labor forces of the state. The bills do not change the labor laws of the state, but any employee, doing necessary labor, must be given an equivalent rest day.

Beginning in France in 1902, a law was passed compelling employers to give their employees one day of rest in seven. Since then Switzerland has enacted similar laws, and Italy and Canada have passed more stringent Sunday laws.

In the United States, Idaho, California, Massachusetts and Connecticut have enacted, or are enforcing obsolete Sunday rest laws.

During the last eighteen months the postoffices in response to popular demand have closed on Sunday in more than ninety per cent of the cities in the United States. The last Congress of the United States enacted a provision that if a postal employee worked on Sunday, he might be given an equivalent rest day. Assistant Postmaster General Grendfield has been quoted as saying that the adoption of a weekly rest day has been a large factor in putting the Postoffice Department upon a self-supporting basis for the first time since 1883. The deficit of the previous year was \$17,600,000. This was eliminated last year largely through the new energy, spirit and conscientious fidelity which the rest day gave the employee.

Because of our strenuous living, the twentieth century needs the rest day more than any preceding century.—The Survey.

## CHINA, PAST AND PRESENT.

Bishop Bashford in the **Methodist Review** says:

"Four facts combined make the history of China the most remarkable history of any people. The early dawn of China's civilization, the continuance of four thousand years of China's civilization, its arrest for two thousand years, and the renaissance of China's civilization constitute, in our judgment, the most striking phenomenon in the history of our globe."

"We should say that the early progress of Chinese civilization is due either to the original contact of the Chinese with God or to their contact with him through the nations of western Asia, and through the processes by which he communicated his light and his life to these early nations. We should say, in the second place, that the arrest of Chinese civilization is due to the separation of the Chinese from God, either through the difficulty of maintaining their communication with these earlier nations through whom they received their earlier civilization, or else to the loss of communion with God through some spiritual misfortune which befell the nation. We hold, in the third place, that the continuance of life for the race and nation through two thousand years of arrested civilization was due to their observance of some, at least, of those principles which they had received from God. We maintain, in the fourth place, that the modern renaissance of the Chinese is due to a renewal of contact with the sources of light and life."

## THE BUTTON-MAKERS OF MUSCATINE.

A special committee of the Federal Council of the Churches has issued a **Report on the Industrial Situation at Muscatine, Iowa**, which is extremely suggestive reading.

"For over a year this town of 20,000 people has been the scene of industrial warfare. During that time, except for a few weeks, nearly 2,700 workers in the town's main industry, the making of pearl buttons, have been idle. Several hundred workers have left town, some manufacturing have been moved elsewhere, merchants have lost business, there have been disorder and riot calling for the intervention of the militia, and prejudice and hatred and class warfare exist in the town."



"The original cause of discontent was the 'count.' Button-making is piece work, paid by the gross. The gross of buttons is 168. In the early days of the industry 24 was added to the standard gross of 144 to allow for breakage. Now, however, the manufacturers require 168 good buttons, those too thin, or chipped, being laid aside, and for these 'culls' the worker gets no pay. As a matter of fact, many of these 'culls' are sold as cheaper grades of buttons. This method of counting has created a feeling of injustice in the minds of the workers, and brought about the formation of a Button Workers' Union. The manufacturers' association is obstinately fighting any kind of organized representation among the workers. On the other hand, the workers resorted to violence and lawlessness, which the inexperienced local officers were incompetent to deal with.

"Another element in the situation is the **liquor question**. Muscatine went 'dry' after the Billy Sunday revival some five years ago. The leader in the Prohibition fight was one of the leading button manufacturers. Some of the men who had carried 'wet' petitions later went into the Button Workers' Union. During the strike the special officers had whisky. The town turned over its police power to men, some of whom were violating its own ordinances, and the religious leaders who had fought strenuously to make the town 'dry' did not realize the seriousness of the situation.

"Another feature is **Socialism**, which some believe to be responsible for the union and the violence committed. The small Socialist group may have been a factor of the situation, though party Socialists are not in the majority among the officers of the union. But it is evident that the strike and its attendant conditions are causing a rapid growth of Socialism in Muscatine.

"For the church and business leaders to ascribe all the troubles of Muscatine to Socialism is to assert that while one group has been busy

making money and the other in developing church life, a score of young men have taken the leadership of the community out of the hands of both.

"Both parties to this industrial contest are represented in the churches. The conflict has resulted in a loss of membership and a still greater loss in attendance. Many of those who still go to church will not speak or nor take communion with those who take the opposite side.

"One reason why the workers absent themselves from the churches is because the **women's societies engage in sewing buttons** on the cards. The town custom is that the work done by women and girls at home and in churches and lodges. The failure to stop this practice in the churches was a failure to realize their own ideals of service to all classes men, and destroyed their power to minister a large group in the community.

"At the time of the agreement with the Governor, a year ago, the **ministers** had their hands on the industrial situation in Muscatine. Had they recognized their responsibility to inquire into the causes of the failure of that agreement, the present situation might have been avoided.

"Some of the ministers believe their loss of members to be due to the advice of **Socialist leaders**, yet they have not been personally touch with these men. The ministry should keep informed concerning the teachings and character of all who are attempting public leadership. The more dangerous they believe such leadership the more imperative it is to be thoroughly acquainted with it. Meetings should be held under the **auspices of the church**, discussing such topics as 'Occupational Diseases,' 'Night Work in Factories,' 'The Effects of Home Work' and other subjects closely related to the industries of the community. Fraternal delegates ought to be exchanged with the Trades and Labor Assembly."

## Magazine Articles of Value to Ministers

### The International Review of Missions. April. 75 cents.

Unity and Co-operation in the Indian Mission Field, Rev. J. H. Maclean. Financial Aspects of the Home Base, S. Earl Taylor. Missions and Social Questions, Charles Gore, Bishop of Oxford. Christianity and Islam—II, Rev. W. A. Shedd. New Era in China, Thomas Cochrane.

### The Methodist Review. March-April.

Fifty Centuries of Chinese Civilization, Bishop J. W. Bashford, Shanghai. Some Recent Attempts to Dispense with the Soul, Prof. H. C. Sheldon. The Church and the Labor Unions, Bishop Robert McIntyre. Episcopal Supervision in Foreign Missions, P. M. Buck, India. The Gospel of John Wesley, George R. Grose.

### The Missionary Review of the World. April. 25 cents.

The Heights and Depths of Hinduism, J. N. Farquhar, Calcutta. Missions and Government in India, B. C. Barber, Calcutta.

### The American Magazine. April. 15 cents.

The Homeless Daughter, Ida M. Tarbell. The Man in the Cage, Julian Leavitt.

### The American Journal of Sociology. March. 50 cents.

The City as a Socializing Agency, Frederick C. Howe. The Urban Habit of Mind, Howard B. Woolston. Recreation in Urban Communities, Jane Addams. Restriction of Immigration, Henry Pratt Fairchild.

### The Atlantic. April. 35 cents.

Democracy or Dynamite, Henry Raymond Mussey. Significance of the Arbitration Treaties, Roland G. Usher. Education and the Nation, Henry S. Pritchett.

### The Assembly Herald. April.

The Panama Canal and the Pacific Coast. Religious Conditions in the Bay Cities (San Francisco Bay), Edward L. Parsons.

### The Survey. March 30. 10 cents.

Probation and Politics (the attack upon the Chicago Juvenile Court).

### Everybody's Magazine. April. 15 cents.

Big Business and the Bench, C. P. Connolly. Matches or Men, Gordon Thayer.

### The Century. April. 35 cents.

Fatalism of the Fliers, Edward Lyell Fox. The Middle West: State Universities, Edward A. Worth Ross. Reasons for Going to College, Clayton Sedgwick Cooper. Italy's Economic Outlook, James Davenport Whelpley. The Child that is Different, Rheta Childe Dorr.

### Harper's Magazine. April. 35 cents.

The New Meaning of Public Health, Robert V. Bruere. The Passing of a Dictator, Robert Welles Ritchie.

### The Fortnightly Review. March. 40 cents.

The Most Christian Powers, Sidney Low. The Great State and the Countryside, the Countess of Warwick. The Net Results of the King Indian Tour, Saint Nihal Singh. The Vocational Divide, Anna Garlin Spencer.

### The Independent. April 4. 10 cents.

An Independent Judiciary, Elihu Root.

### McClure's Magazine. April. 15 cents.

Matrimony—Our Most Neglected Profession.

### The North American Review. April. 35 cents.

France of Today, Gustave Lanson. When the Prisoner Returns, O. F. Lewis. American Ideas and Race Mixture, Percy Stickney Grant.

### American Review of Reviews. April. 25 cents.

Woman and the Wage Question, Jeanne Robertson. Vocational Training in Our Public Schools, Mary Josephine Mayer. A University that Goes to the People, Mary Burchard Davison.

### The World's Work. April. 25 cents.

The Pennsylvania Mounted Police, F. Blau Jaekel. The Bishop of the Arctic, Carrington Weems. How to Get Rid of Flies, Frank Parker Stockbridge.

### Annals of the Am. Acad. of Political and Social Science. March. \$1.00.

Conditions and Needs of Country Life, John H. Gillette. Social Life in the Country, Warren H. Wilson. The Rural Church, George Fredrick Wells. Rural Recreation, Myron T. Scudder. Village Problems and Characteristics, Edward T. Hartman.



# METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

May is a month most excellent for church work. Easter is over, and all the fruitage of the Easter season has been gathered. The warm weather is not yet a source of any trouble. It is a beautiful month, full of promise and power. It is a good time to lay plans for the summer work.

The most successful pastorates are those in which the idea of chart and program are properly emphasized. Too much church work is one on the haphazard plan. The church enterprise is worthy of our best efforts, and we should lay adequate plans for its success.

The editor of this department would very much like to have a postal card from his readers. We want to make this department of Methods more and more helpful to you. Will you, therefore, write out some of your ideas on card and mail it to us, stating what you think of the plans we print? Do you wish other subjects treated? How can we help you to better advantage?

Again let us remind our readers that we need their assistance and co-operation. Send in samples of your printed matter and tell us how you do things. Send everything to E. A. King, 400 South Sixth street, North Yakima, Washington.

## MOTHER'S DAY.

The First Presbyterian Church of Trinidad, Colo., celebrated Mothers' Day some time ago. An elaborate program was prepared by the pastor, Rev. H. B. Hummel, D. D.

The music for the morning service, the time of honoring the mothers of the church, consisted of a song, "My Mother's Bible," sung as a duet and chorus. The scripture lesson was from Prov. 31:1-31 and John 19:23-27.

A solo was sung entitled "God Will Answer Mother's Prayer." The choir sang "Meet Mother in the Skies," and the offertory was "Home, Sweet Home." The pastor's sermon was on the theme, "A Mother Enthroned." 1 Kings 2:19. The program was printed in full the hymn, "Tell Mother I'll Be There," and this was sung by one of the soloists in the choir and by the whole congregation.

At the bottom of the calendar page were printed the words:

"My son, hear the instruction of thy father and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head and chains about thy neck."

"Mothers' Day" is usually held in May and it is always appreciated and good results follow. It is a day to interest and win the young men and women of the congregation.

## HOW TO WIN THE SUNDAY SCHOOL.

Every Sunday School is a wonderful opportunity. Here we find the best boys and girls, young men and women, in the town. They are for the most part from the best families. No pastor or superintendent should overlook the opportunities he has right here.

We heard an expert Sunday School worker say the other day that the steady, conscientious work of the Sunday School teachers was of more real and permanent value to the church and the Christian religion than the mighty upheavals of a spasmodic revival.

We quite agree with this estimate, though the revival has its place in the work of the church. The children are in the formative period of their lives, and are very easily influenced. It is better to prevent a life from going wrong than to save a life after it has gone wrong. Every pastor ought to know the children of his church and work with and for them especially.

To meet this need many different methods have been devised. Decision Day is the common plan and that is very often observed in February, but we think the plan may be used at any time during the year. We have used a plan we call "Declaration Day," a few weeks before Easter, and on Easter have taken a number into the church. The plan may be easily used two or three weeks before any communion Sunday. The pastor tells his teachers that he wishes them to give special attention to the evangelistic function of teaching, and urges them to talk

with their classes about becoming Christians. Each Sunday for a week or two the pastor speaks before the whole school about being Christians. Finally on the day set, which should be at least two weeks before the communion, there should be an opportunity for each young person to decide for Christ.

The following declaration card is used:

## My Declaration

I AM trying to lead a Christian Life and desire to unite with the Church on Easter Sunday.

(NAME) (ADDRESS)

I DESIRE now, by the signing of this card, to declare myself a disciple of Jesus and it is my desire to learn of Him and to live henceforth a Christian Life.

(NAME) (ADDRESS)

I AM a member of \_\_\_\_\_ Church in \_\_\_\_\_; my present residence is \_\_\_\_\_

I desire to unite with the Church on Easter Sunday.

(NAME) (ADDRESS)

The First Congregational Church, North Yakima, Washington

This card is calculated to reach three classes of people, and works with perfect satisfaction. After these cards are distributed and signed the chorister leads the school in singing the following hymn:

Just as I am, thine own to be,  
Friend of the young, who lovest me,  
To consecrate myself to thee,  
O Jesus Christ, I come.

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come.

I would live ever in the light,  
I would work ever for the right,  
I would serve thee with all my might;  
Therefore, to thee I come.

Just as I am, young, strong and free,  
To be the best that I can be  
For truth, and righteousness, and thee,  
Lord of my life, I come.

For thy dear sake to win renown,  
And then to take my victor's crown,  
And at thy feet to cast it down,  
O Master, Lord, I come.

This hymn is not found in many of our common hymn books, but it is certainly one of the most beautiful and practical of any we have seen. It is sung to the tune of "Just as I Am." It may be copied on any copying machine and distributed to the school.

Before the hymn is sung it should be plainly stated that no one is expected to sing except those who are willing to make the song his very own! In this way the song comes to be a confession and a declaration as well.

This kind of a service is not in the least objectionable and is sufficiently natural to appeal to every one in the school.

## SERMONS TO MEN.

Rev. Phillip E. Gregory, pastor of the Congregational Church at Boscobel, Wis., has recently preached a very suggestive series of sermons to men on the subject, "Sermons to Men on the Symbolic Value of the Solomonic Temple."

1. Symbols on the Door, Cherubim, Palm Tree, Open Flowers.

2. Symbols on the Ceiling, Fir Tree, Chains, Fine Gold.

3. The Colors of the Veil, Blue, Purple, Crimson.

4. Symbols on the Bases, Lavers, The Sea, Oxen.



## A BUNCH OF GOOD THINGS FROM LISMORE, N. S. W. AUSTRALIA.

A few days ago we received an envelope from Rev. Thomas Hagger, Evangelist, Lismore, N. S. W. Australia. It contained a few little gems worth their weight in gold to the live-wire pastor.

One of these was a card containing the announcement of a series of sermons on "Night Scenes," as follows:

- A Night in Ancient Egypt.
- A Night in Bethlehem.
- A Night in a Palace.
- A Night Interview.
- A Night in a Roman Prison.

Enclosed in this same envelope was a little green folder carrying the title "In a Few Words." The cover is made of green cover paper and is only 1 3/4 inches wide by 3 3/4 long. In the top left hand corner is a small piece of white paper 1 inch by 1 1/4 inches, pasted on to the green. On this is printed in red ink, "In a Few Words."

When the folder is open one finds a little book of eight pages, announcing the opening of a series of evangelistic services. Only a few lines are printed at the top of each page. The appearance is neat and unusually attractive.

But there is another little folder in our package. It is only 1 1/2 inches wide. On the outside are the words, "Let Me Speak to You." Open the folder and one finds the rest of the sentence, "Face to Face," and on the next page, looking straight into one's eye is the face of the evangelist. Turning back the fly leaf one finds underneath an announcement of the revival services. It is certainly unique.

On another folder, somewhat larger, are found the words, "Don't bring any money with you. It is all Free."

There are other things in the valuable packet that come from such a distance. The uniqueness of these advertising devices is in their daintiness. People will take them and read them and carry them in their pockets.

## THE ROLL CALL OF THE YEARS.

A pastor who had served his church faithfully for nine years celebrated that event on the ninth anniversary by holding a very unique week night service called "The Roll Call of the Years." According to the account in his church paper a spokesman was chosen for each of those years.

This spokesman told of the number joining the church in that year, the number transferred to heaven's roll call, the number transferred to other churches and, so far as is known, what each one is doing. All who had united with the church in those nine years so far as possible were present. A book for the home library was given to the leader, who, all things considered, made the best showing in the report and in the attendance upon the service. The choir led the congregation in singing of the hymns.

## PASTORAL EXCHANGES.

In the city of Walla Walla, Wash., the plan of exchanging pastors in all the churches was operated with much success. The following news item appeared in a local paper the week preceding:

"Walla Walla churchgoers are in for something different Sunday at church. Moreover, the ministers can go down into the 'barrels and bring up old sermons,' no matter how many times they have preached them, and they will go next Sunday and be a new novelty to all who hear them.

"Next Sunday a universal exchange has been arranged. The Congregationalists will hear some good old Methodist doctrine, the Methodists will hear a ringing Presbyterian sermon, the Methodist Church, South, is to be supplied by the Baptist pulpit committee, the United Brethren are going to hear from a Congregationalist, and so forth until every church has some one in the pulpit who is not there regularly."

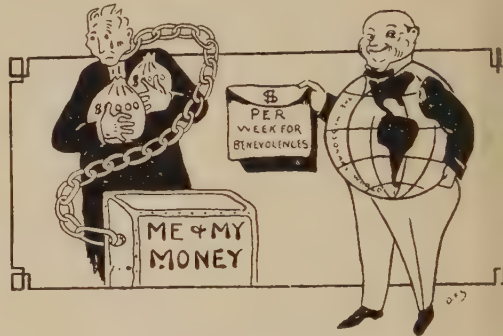
## CHURCH GAMBLING.

Although gambling houses are forbidden most cities, some churches, a majority Roman Catholic, have engaged in gambling schemes to raise money. The police have generally left the church alone in its practice. But curious enough the priests in New York have just awakened to the fact that such occasions prove veritable happy hunting ground for the professional gambler.

They have discovered an organized ring of women who make a good income by tricky playing that gathers in practically all the fine prizes offered at the church card parties. These prizes are easily sold. With all the finest ethical sons of the country arrayed against gambling, will state after state legislate against it, and will all the horrible consequences of the wretched business so evident everywhere, at church which tampers with it, even by selling chances on sofa cushions and turkeys at church fairs, lays itself open to disgrace in the eyes of all enlightened people.—Congregationalist.

## OBJECT TEACHING.

In a church paper recently sent to this department we find the following illustration. Under the picture is the one word "Benevolences." It is certainly a strong suggestion to be more generous. It would bear repeating many a church calendar. The cut may be that of F. M. Barton, publisher of this magazine, for fifty cents.



## BENEVOLENCES.

### STEREOPTICON TRAVEL TALKS.

Rev. W. H. Hopkins, of Denver, conducts a series of illustrated talks on missions and draws largely from the Sunday School. The following list of subjects and method of handling them taken from his most excellent church paper:

1. "The Man from Italy in the Old Home and in the New."

About 100 slides showing life in Old Italy and the Italian in his new home.

2. "John Chinaman at Home—Some of the Curious Sights in the Great Dragon Empire."

3. "Marvels in the Orient—Some of the Strange People the Traveler Sees in British India."

4. "Darkest Africa from Cape Colony to the Congo."

The Plan:

First—A red ticket free to each regularly enrolled scholar in the Sunday School.

A blue ticket will be given—

1. To each scholar with an average standing of 90 or over for the month preceding the travel talk.

2. To each scholar who will in any month bring four new scholars to the Sunday School.

Second—Blue tickets good for adult admission will be sold as follows: Single admission, 25 cents, or the four travel evenings for 75 cents.

All proceeds after the expenses are paid will go toward the Sunday School's contribution toward the organ fund.

Any member of the Sunday School or church who sells \$3 worth of tickets will receive a blue ticket free.



## A FINANCIAL ROLL OF HONOR.

The Methodist Episcopal Church, Little Falls, New York, has a unique method of encouraging subscribers to pay up their subscriptions. This church has been repairing its building and has therefore created a repair fund. On the back of the church calendar is published a list of all those who have paid all or a part of their pledges. The following explanation is printed and then three columns of names given:

"The following have made payments on their pledges toward the repair fund. Where payment has been made in full that fact is indicated by a \* following the name."

## MATERIAL FOR SERMONS ON "PEACE."

Any pastor who desires to receive free literature on the subject of national and international peace may send to the American Association for International Conciliation, Sub-Station 84, New York City.

## SERMON TOPICS FROM MATTHEW 11-13.

Rev. E. C. Wheeler, Tacoma, Wash.  
Heavy Burdens Made Light.  
Displaced Emphasis.  
Compassion.  
Misunderstanding God.  
The Fate of Truth.  
Why Tolerate Tares?  
The Treasure and the Pearl.  
Christian Opportunities.  
The Transient and the Permanent.  
How to Live on Twenty-Four Hours a Day.  
Successful Failures. Facing the Inevitable.  
Dreamers and Doers. The Power of Good Suggestion.  
Total Confidence.  
An Incredible Gift.  
Prayers that Quicken.

## THOUGHTS ON THEMES FOR THE CHURCH CALENDAR.

"Observe," said the preacher, "it is not said, 'cast thy crumbs,' but 'thy bread'—the first fruits. There is too much singing, 'Take my silver and my gold,' and putting nothing but copper and tinsel in the plates. We are not store-houses; we are ships, intended to trade with the heavenly country, and bring supplies for a needy world."

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Deut. 16:17. The man who lives as God prospers him will never die in the storehouse. Peter served Jesus Christ by the sea-shore by giving him his boat in which to stand while he preached; and Jesus Christ rewarded him by giving him the draught of fishes until he had to call his companions in the business to help get them to land.

"Bring ye all the tithes into the store-house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10. It may be your opinion, but it is not the Bible's opinion, that God will not help a man to make money. God's promise to reward those

who give liberally to him gleams through the Old Testament and in forty-five chapters of the New Testament Scriptures. Experience, observation, and the divine promise prove that God is as ready to prosper a liberal soul as he ever was under any dispensation. His challenge: "Prove me now herewith," has never been recalled.

"Give as you would if an angel awaited your gift at the door,  
Give as you would if tomorrow found you where giving was o'er,  
Give as you would to the Master, if you met his loving look,  
Give as you would of your substance, if his hand the offering took."

Exchange.

## A PLEA FOR THE MID-WEEK SERVICE.

In the "Lutheran Messenger," published at Constantine, Michigan, we find the following straight talk by one pastor to his people. Those who are publishing church papers would do well to use the following items:

The Mid-Week Service—Do you think it ought to be continued? Do you think that we as a congregation are strong enough to support a well attended service of this kind? Or would you be in favor of discontinuing it?

We believe that the answers to the above questions would be practically unanimous. Most of us would not like to see the service done away with.

You, who are reading this, in all probability, would not.

You believe that the prayer meeting is a good institution, and that it ought to be maintained. Then, may I submit to you this question:

How much are YOU doing to keep it up, and to make it interesting?

How many times in the last three months have you been present? How often have you asked some one else to accompany you? How many times have you mentioned the mid-week service to others, with the suggestion that it ought to be better attended?

Suppose, then, you test yourself this week to see how real your interest is. Arrange to be present yourself. Talk up the meeting when you meet others. Invite some one to come with you.

Will you do that?

The subjects are announced elsewhere in this issue. Ten or twelve minute talks by the pastor. Services begin at 7:30, close not later than 8:15. Is it too much to ask for three-quarters of an hour, four evenings a month?

## CHURCH MEMBERSHIP CARD.

The only church membership card we have ever seen is that issued by the Welland Avenue Methodist Church, St. Catharines, Ontario, Rev. Manly Benson, pastor.

The card which is here reproduced is issued by the pastor and bears the church member's name. It is issued for the year in advance. It is an excellent idea and might be used to good advantage in many churches:

WELLAND AVENUE METHODIST CHURCH



## Yearly Card of Membership

ST. CATHARINES, ONT.

Closing Communion May 5th, 1912

"This do in remembrance of me."

"For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

"O, Lord, truly I am thy servant."

FOR YEAR ENDING MAY, 1912

Name.....

"FINALLY, BRETHREN, FAREWELL. BE PERFECT, BE OF GOOD COMFORT, BE OF ONE MIND, LIVE IN PEACE; AND THE GOD OF LOVE AND PEACE SHALL BE WITH YOU."

*Manly Benson*



## ENTERING A NEW FIELD.

Every pastor who takes up work in a new field desires to become acquainted with the people as soon as possible. Rev. Benjamin Franklin, sent out the following letter to the members of the College Church of Oakland City, Indiana, one week before he preached his first sermon:

"I am, my good mother and mine, whose it will prove suggestive to many other pastors:

Mv. Dear Friend:—

I have accepted the call to the pastorate of the College Church, of Oakland City, Indiana, as the call of God, and will, with no preventing Providence, be with you in the services of Sunday, Nov. 20.

May I have the joy of your presence in the services of that day? At the morning service I want to strike the high note of our co-operative ministry. The subject of the sermon will be "The Sacrament of Service." I particularly desire to meet all the young people of the church, college and congregation who ought to attend our church at the evening service. Will you help me to gain this end? The evening sermon will be specially adapted to a young people's service. We shall study the life of "A Boy Who Turned Out Better Than His Mother Expected."

Though I feel my insufficiency for the great responsibilities of the position, I am certain that God will supply all my need according to his riches in glory by Christ Jesus; and I therefore expect great blessing as we shall labor together in prayer and effort for the extension of his kingdom in Oakland City.

I covet daily prayer from the followers of Christ who may be associated with our work that I may be endowed with the Holy Spirit for every service, and that the members of our church may join in an earnest effort to win souls to Christ.

I would suggest that we take as the rule of our blended service: "Not to be ministered unto, but to minister;" and let us adopt for our motto text: "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not." Jer. 33:3.

In writing this advance letter I have in mind not only those persons who may be members of the church where I am to minister, but also all those persons who in the remotest way may be considered in my parish.

Whatever a friend's comradeship, a brother's fellowship, or a pastor's sincere devotion can do, I shall seek to do, to make your life both happy and useful. To the extent of my ability I purpose to give myself unreservedly to you in the service of Christ our King.

In His faithfulness faithful,

Signed.

## HOW TO CONDUCT A BROTHERHOOD BIBLE CLASS.

The Presbyterian Church of North Yakima has a live Brotherhood Bible Class. One of the methods used is a printed program for each week. The following gives a very good idea of the kind of work they do:

### PRIZE METHODS.

The "Christian Endeavor World," published in Boston, recently offered a first and second prize for practical church methods. The two receiving the prizes are as follows; they are very suggestive and practical:

### A Gospel Lunch.

The men of the First Congregational Church of Union City, Mich. (Rev. D. L. Holbrook, pastor), have been following through the winter the plan of holding at the church on Wednesday noon of each week a "gospel lunch," to which all men and boys of the town are invited. Every man or boy attending brings a simple lunch, pays a nominal sum to provide for the hot coffee and other expenses. Following the breaking of bread together a gospel service is held with good music, short talks and the opportunity of testimony. The attendance upon the meetings and interest in them have steadily grown.

Union City is a small town, the center of farming community. In the winter season men who could not come to the evening prayer meeting are able to come in the middle of the day; and boys from the schools, who bring their lunch, find a noon-hour meeting attractive. X. Y. Z.

### Fishing For Men.

The First Baptist Church, New London, Conn. (Rev. Charles R. McNally, pastor), is on one of the business streets. There are some earnest men in this church who are engaged in personal evangelism. Each Sunday night, before the preaching service, these men station themselves on the street in front of the church and wait

The firstman who passes up or down street is accosted by one of them and invited courteously to enter the church with him. The stranger declines, the next passer-by is vited. Not one of these workers goes into service till he has got a stranger to go in w him. They say they seldom meet with a rebu and results have come from the work wh have encouraged them. The pastor is grea heartened by their efforts—Stetson K. Ryan.

## RAISING A CHURCH DEBT WITH PAPER MONEY.

Everybody knows what a silver offering but we have never before heard of a "paper offering." The St. John's Lutheran Church, Guilford, Md., had a \$1,500 debt on its beautiful edifice and a debt of \$250 on pavement improvement. Their church council decided to raise money by observing two rally days early in the spring. A letter like the following was mailed to all the members and friends:

To Members and Friends:

At the beginning of the year the church council decided to set aside two Sundays as Church Rally Days, when free-will offerings are to be brought in and applied to the church debt which at present is \$1,500 on our beautiful edifice, and \$250 on the pavement.

**THE BROTHERHOOD BIBLE CLASS**

10

The Presbyterian Church

motto: "There's no Whining."

...We are for Men." We plan to make our enrollment 200. Our average attendance, 100. We promise to work for the conversion of 100 men this year

Class Enrollment 96.

Attendance Last Sunday, 30  
Attendance for February, 140

(continued)

Lesson for Sunday, March 10th, 1912

Study—Mark 1:29-45.

Matthew 4:23-25.

Matthew 8:14-17

Read Ben Hur—"The Healing of the Lepers."

## QUESTIONS

1. What was the effect of Jesus' teaching in the synagogues?
2. What incident occurred while he was there?
3. What is the next picture we have of Jesus? (The sick man in the synagogue.) Read Luke 13:10-17. In the action of Jesus' teaching, what is the "woman's friends"? Read Luke 13:18-20. In the healed woman is a action?
4. What is the next picture we have of Jesus? Do we see any similar pictures in these modern days? How can we need be met?
5. What is our next picture of Jesus? Is there a reason for him to pray for moral and spiritual renewal? Why did he not return to Capernaum? Is there a reason for us?
6. What is our next picture of Jesus? What reason is there for the healed man's disobedience.

Tonics to discuss if time permits.

Topics to discuss in time periods:  
 a. The analogy between leprosy and AIDS.

How lepers are being cared for today.

... Father Damien, Mary Reed and other missionaries to  
leners.

Dear Friends:—Let us press close to God till we get some of the tender compassions of the Savior in our souls; it is not easy to feel compassion for the unclean and guilty, and yet, while we were yet sinners Christ died for us.

## RAMMA INDEPENDENT



We believe every member is anxious to cancel his debt for at least two reasons. First—because it is the house of God, our Father. All of us would like to worship beneath a roof free from debt. Second—the money paid for interest could be used to meet other obligations. Our first rally will occur on April 18th. That date will also celebrate our fifth anniversary of dedication, which took place on April the 13th.

At the close of the evening service, after the benediction, your number (not your name) will be read aloud to the congregation, with the amount you give, and a record thereof will be kept by the treasurer. Please, therefore, tear off the attached blank; pin thereto the amount you give (it is to be a paper money offering), and deposit in collection plate, morning or evening, April the 18th.

Be sure and return the slip even if you feel unable to give.

Church Council.

No. 194.

Name .....

Amount Contributed .....

### PASS THIS ALONG TO YOUR LAYMEN.

A Methodist layman of the Middle West is following so high an ideal of stewardship that he does not stop at tithing, but increases the percentage of income given to Christian work as he is prospered in business.

His plan in detail has been as follows: When his income had reached \$2,000 he began to increase the proportion given to Christian work one per cent for each \$200 dollars addition to his income, so that this percentage has always equalled one-half the number of dollars of his total income.

The scheme further contemplates giving according to this schedule until his income may reach \$10,000 per year, which then makes his stewardship fund 50 per cent, or \$5,000, after which, so long as his income shall be \$10,000 or more per year, he purposes to give all over and above \$5,000 of said income for the extension of the kingdom of God. Here is his story in his own words:

"I left college seven years ago, in debt \$1,200, and started to work at \$50 per month. I began at that time to set aside one-tenth of my income each month into a separate bank account under my name as trustee. I have steadily advanced, slowly, of course, at first, until I am this year drawing a salary of \$3,000 from the bank and \$300 from the clearing-house. My debt has been wiped out, I have married, bought a home, paid for it and furnished it. . . . I adopted this plan a year ago last January and couldn't give it up for anything. The joy and satisfaction of being able to help largely in advancing the kingdom is many fold greater than anything else."—Selected.

### SERMONS TO MEN.

A successful way to preach a series of illustrated sermons to men is to send out postal cards containing a list of topics to all the young men in your church and their friends in your church. On the card have printed the following instructions: "Draw a line through the subject you are interested in and mail at once." A good one of subjects is given:

The Life of Joseph.

The Life of Moses.

The Story of the Runaway Boy.

The Pilgrim's Progress.

The Lads of the Bible.

The Young Men of the Old Testament.

The Young Men of the New Testament.

You will find that much interest will be maintained throughout the series and new impetus given to the young men.—Selected.

### LET THEM KNOW.

Pastors and church officers should devise some way of keeping the church informed regarding the progress of affairs, whether favorable or unfavorable. Often a church is allowed to go a long way into debt without the knowledge of the great majority of the members, who are called upon, at some church meeting, to liquidate a debt of which they had heard not even in a rumor.

Treat the church as a business partnership. The members—all of them—have as good a right

to be informed of all the church affairs as the members of a firm have to learn from their bookkeepers the precise condition of the business in which they are engaged.

Have a bulletin-board, if you have no church paper or other medium of communication, and post thereon the additions to the church and losses of membership and the state of the treasury from time to time. All other facts of interest to the church should thus be published fully and frankly and the church will be the decided gainer.—Exchange.

### CHURCH DAY.

The women of a Maryland church have adopted a plan which they have found so helpful that others may like to hear of it. The first Wednesday of each month they call their "Church Day." It begins at eleven o'clock in one of the primary class rooms, which is cozily arranged with desk, small tables, chairs and piano. Here is held the mission study class for half an hour, and this is immediately followed by the meeting of the Home and Foreign Missionary Society, lasting one hour. This meeting is as interesting as plenty of bright literature can make it, the program being prepared beforehand and faithfully carried out.

At one o'clock a luncheon, which is served in an adjoining class room, is invitingly arranged with pretty table linen, flowers or ferns. The luncheon is simple but abundant. A committee of three prepares the luncheon, one member being appointed from each of the ladies' societies, a different committee acting each month. The older girls from the Sabbath school assist in the serving. The price charged for this meal is ten cents, just enough to cover the actual cost. It is very popular. The social is enjoyable.

At two o'clock the Ladies' Aid Society meets in one room and the Young Ladies' Guild in another, each remaining as long as may be desired and adjourning without reference to the other. They have followed this all-day plan for a year and have found it a complete success.—From "The Minister's Social Helper."

### WELFARE WEEK.

The First Presbyterian Church of Maroa, Ill., is a live rural church. Recently it held a welfare week. This was a sort of convention for the community and indicates the interest taken in the public welfare by this organization. A portion of the program for the week is as follows:

Monday—The School and the Home.

Tuesday—The City Beautiful, illustrated with stereopticon views.

Wednesday—Our Earth Highways; their Improvement and Maintenance, illustrated with stereopticon views.

Thursday—The Public Library—Its Basis and Possibilities.

Friday—Economy and Beauty in the Home, illustrated with demonstrations.

Saturday—The Maroa Idea. Our Schools. Our City.

The motto of this church is "The Church with a Purpose." Any rural church could take an interest in the public welfare. Every such church ought to feel its responsibility for the social as well as the spiritual welfare.

### COTTAGE PRAYER MEETINGS.

In many and perhaps in most congregations of large Christian activity, cottage prayer meetings are frequently or regularly used with great benefit. There are numerous advantages to be secured in the cottage prayer meetings which cannot be attained by the church prayer meeting.

1. They afford an opportunity to all the members to take some part in public worship.

2. By holding these meetings at or near the homes of those whose interest in the church needs quickening, a deeper spiritual life may be begotten.

3. The meetings may be held at the homes of the aged, infirm or sick and thus be a means of blessing to such as could not otherwise be present.

4. They are sanctioned by the example of the early disciples, for they assembled daily, not only in the temple, but "in every house they ceased not to teach and to preach Jesus Christ."



Cottage prayer meetings may be held with a view of deepening the piety and increasing the numbers of those who are already members of the church, but who should be more actively engaged in Christian work, or they may be made the means of reaching the unconverted, and carrying the gospel to the irreligious and destitute in large tenement houses, or unfrequented portions of the city or town.

It is well to determine, in the beginning, the object which is to be sought, and then to direct the meeting judiciously for the accomplishment of the end desired. Persons who are placed in charge should be duly instructed concerning promptness, brevity in all prayers, Scripture selections, hymns, etc., and, above all, that they are by no means to fail to be present without duly securing some competent substitute to take their place. Printed invitations, with subject, date and place of meeting, to be given to those present for distribution in the neighborhood, will prove helpful. The distribution of tracts, religious newspapers, illustrated Sunday School papers, etc., to both grown people and children, may be used with benefit.—Selected.

#### BOOK LIST.

At least one book a month, selected by the editor, will be reviewed here. Only books of direct value to the minister will be mentioned.

"Three Thousand Practical Illustrations in Religion and Morals," edited by J. H. Bomberger, D. D. Published by Central Publishing House, sold by F. M. Barton, Cleveland, Ohio; red buckram, pp. 450, double column. \$2.00, postpaid.

This is a store-house of illustrations for ministers, public speakers and any who wish to give talks where illustrations are needed.

"The Ideal Ministry," by Herrick Johnson, D. D., published by Fleming H. Revell, New York and Chicago, pp. 500, green cloth, \$1.75.

Here is a book full of the most nourishing meat. It represents the cream of many years of study and teaching. It considers the permanent function of the Christian ministry to be preaching, and this it describes. The chapter on related ideals discusses the "call," the study, methods and kinds of discourse; over 200 pages are devoted to the making of the sermon.

#### WANTED—

I am in communication with eight churches, different denominations, that desire pastors. The salaries range from \$800 to \$1,600. F. M. Barton, 708 Caxton Building, Cleveland, Ohio.

The Expositor's Pastors' Exchange has mailed out list of vacant churches No. 3. Any member of the exchange that failed to receive same should at once notify us. On this list are 1,500 vacant churches. F. M. Barton, 708 Caxton Bldg., Cleveland, O.

#### LIVING AND GIVING.

In Korea I met one student whose diary showed 3,400 interviews for the Master in a single year. And how they give! One man living on a meal a day had given some hundreds of dollars toward the building of a church. Another for the same object had sold his ox and pulled his own plow.—G. Sherwood Eddy in "Young Men of Madras."

In vain we call old notions fudge.

And bend our conscience to our dealing;

The Ten Commandments will not budge,

And stealing will continue stealing.

—James Russell Lowell.

#### A CIVIC TOUR OF EUROPE.

The International Civic Bureau, in co-operation with the Recreation Club of New York, has completed arrangements for an European Civic Tour this summer. It will last from June 27 to Sept. 1, with forty-nine days on the continent to study civic, social, industrial, and aesthetic conditions. The party will study the activities of the British cities, investigate the new art of city planning in Dusseldorf, Frankfurt, Munich and Dresden. The itinerary offers a study in town planning, municipal ownership of land and public utilities, municipal housing, suburban development, the "city beautiful," the development of parks, co-partnership villages, co-operative schemes, the garden city movement, endowment trusts, employers' welfare work, old age pension systems, insurance schemes, taxation, sanitation, inland water ways, the development of harbors, recreation centers, people's palaces, effective methods of dealing with the slum, prevention of land speculation, etc.—The Survey.



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# Prayer Meeting Department

## OUR GUIDE POSTS.

Isa. 119:11, 105; Deut. 8:2-20; 1 Pet. 2:20-25; 1 Cor. 4:16.

### Homiletic Hints.

I. God's providences. His promises never fail. He led the Israelites of old. He rules today in the affairs of the nations and men. Nothing can happen only that which God permits.

II. Revelation. We are not left in the dark. He has given his word to tell us what to do and sent his Holy Spirit to show us how to apply it in daily living.

III. The lives of others. 1. Influence of our homes. 2. Lives around us, whose inspiration moves us to action.

IV. Jesus for our example and companion. To soul is ever left to struggle alone.

V. A goal to reach. Heaven waiting with all our loved ones and where we shall see the Master face to face.

### Suggestive Ways of Working.

For meditation through the week. What use are we making of these guide posts? Daily circumstances? God's Word? His Holy Spirit? Our homes and friends? The help that Jesus alone can give? Does the goal mean anything to us?

### Thoughts on The Theme.

A man has found himself when he has found his relation to the rest of the universe, and here is the book in which those relations are set forth. And so when you see a man going along the highways of life with his gaze lifted above the road, lifted to the sloping ways in front of him, then be careful of that man and get out of his way. He knows the kingdom for which he is bound. He has seen the revelation of himself and of his relations to mankind. He has seen the revelation of his relation to his God and Maker, and therefore he has seen his responsibility in the world. This is the revelation of life and peace.—Woodrow Wilson.

If you are looking for that which is best in the men and women with whom you come in contact; if you are seeking also to give them that which is best in yourself; if you are looking for friendship which shall help you to know yourself as you are and to fulfill yourself as you ought to be; if you are looking for a love which shall not be a flattering dream and a madness of desire, but a true comradeship and mutual inspiration to all nobility of living—then you are surely on the ascending path.—Henry van Dyke.

### Illustrations.

A young man in visiting the catacombs of Rome took a ball of cord, fastened it at the entrance, preferring to move about as he desired instead of following a guide. All went well for a time. He became very much interested in the inscriptions on slabs and tombs. While he was thus engaged he stumbled and fell, losing his ball of cord and his torch. What added to his misfortune was that his torch went out. After groping about in the darkness until completely exhausted, he fainted away from fear, fatigue and hunger. When he became conscious, he found in grasping the ground he had gotten old of the cord. Springing up, he followed its leadings and soon again came to the opening, and there knelt, thanking God for his goodness in permitting him to come to the light. There are many who, in losing the guiding threads of their lives, lose their right to happy and useful lives here and blessedness hereafter. Parental restraint and advice is spurned. Many depend on their own resources and judgment to guide them through life.—Kietzing.

### Moslem Children.

A traveler in Arabia tells of seeing two children slip swiftly from their seat on a camel at the sunset call to prayer, and, rubbing sand on their hands, turn their faces toward Mecca in worship. Moslems are directed to bathe before they pray; but if no water is to be had, the sand of the desert may take its place; and this is one of the petitions they offer: "Lead us in the way that is straight." Five times daily they offer that prayer—a prayer and custom that might well be transplanted to Christian hearts and countries.

## The Only True Standard.

A man on a train asked another for the time in order to set his watch. A careful man also looked at his watch and seeing that his time differed asked, "Is that right?" "I think so; it's the time I go by." The careful man replied, "I'll ask the conductor." This roused the other to ask, "What makes you so sure you are right?" "Well, sir, there's one thing sure; that is, what I think about it has nothing whatever to do with the time of day. But I often compare my watch with a sounder which gives me over a wire the tick of the sidereal clock which is regulated by a fixed star and I get the corrected tick of that clock through the sounder; and I know what time it is, not because of what I think about it, but because I have listened to the message straight from the heavens."

## THE CRY OF THE CITY.

Gen. 18:17-21; Heb. 13:1-3.

### Homiletic Hints.

In the cry of the city we hear:

I. The roar of traffic. The spirit of greed that tries to get most and give least, and that seems to say, "Keep up with the pace or get out of my way." It is the roar of the very battle of life in America.

II. The cry of the child in the market place for its birthright, a happy childhood in a clean environment where it shall have a chance for the best manhood.

III. The laughter of society,—from pleasure seekers; applause at games and some shows; coarse jesting; cartoons in the Sunday newspaper; the mocking spirit.

IV. Shriek of the sin-hardened. The drunkard, the divorcee, the outcast reaping the awful consequences of their transgression. Appealing for rescue from the way of despair.

V. The questioning of the stranger. The immigrant and the ignorant not knowing the city needing guidance and care.

VI. The prayer of the righteous who are working for the coming of the kingdom.

### Suggestive Ways of Working.

If your home has no children, open your heart, take in some helpless little orphan; a charitable institution can never fill a mother's place to a child, however good it may be. Taking as a servant a fresh arrival from the Old Country and training him or her for efficient service and Christian living is the highest kind of Home Missionary work.

### Thoughts on The Theme.

"All the conditions which surround childhood, youth and womanhood in the city's crowded tenement quarters make for unrighteousness. They also make for disease. From the tenements there comes a stream of sick, helpless people to our hospitals and dispensaries; from them also come a host of paupers and charity seekers. Most terrible of all, the fact that, mingled with the drunken, the dissolute, the improvident, the diseased dwell the great mass of the respectable working men of the city with their families."—Report of New York State Tenement House Commission.

### The Slum Affects Humanity.

Wherever the slum has a grip it is not only a problem of government but of humanity. At last we see the truth. Seeing, it is impossible that monstrous wrong should go unrighted and government of the people endure, as endure it will, I know. We have only begun to find out what it can do for mankind in the day when we shall all think enough about the common good to forget about ourselves.—From "The Making of an American," by Jacob Riis.

### Selfishness.

The Athenian democracy when it was composed of men trained in habits of self-command, furnished a magnificent instance of what freedom can do in government and in morals, in art and in literature. But the children and the grandchildren of the men who made Athens great could not endure the discipline which their fathers voluntarily accepted. By defiance of the law and by the pursuit of individual selfishness they brought the state to its fall.—Arthur T. Hadley.



### Christian Work at Home.

Home missions is second to nothing. The Authentic Voice said "first, Jerusalem," and that note of authority stirs a hearty response in our very being. If "Jerusalem, Judea and Samaria" are weak, there will not be many to go nor will they have the strength or ability to go far "into all the world."

What the powder is to the ball; what the dynamo is to the wire; what the electricity is to the black carbon—just that the home mission work is to the salvation of the world.

Christian work is growing, getting larger, yes, larger, every year. More power is needed, as there is more machinery at home and abroad. This means a greater engine, and this means larger boiler capacity, and that means more fuel.

The ripe field needs us; humanity expects us; our King has made no other arrangement. You can count on me.

Have you heard it, the dominant call  
Of the city's great cry, and the thrall  
And the throb and the pulse of its life,  
And the touch and the stir of its strife,  
As amid the dread dust and the din  
It wages its battle of Sin?

### Illustrations.

#### Holding Her Place.

"Shall we get through in time?" a young girl asked anxiously of an old man as they stood waiting at a street crossing for a freight train to pass by. "I dunna; I'm going over," and suiting his action to the word he started to climb over the cars, while the train was standing still. "I must not be late, the gates will be closed and work is so slack, they'll give some one else my place. I'm going under," and the girl began to crawl beneath the cars. Just then the train trembled. "Lie still, girl, between the rails!" shouted the old man. She realized her peril and obeyed instantly. Several cars passed over her safely. The speed slackened again, but now she saw one of those steel coal cars coming whose f-shaped sections almost touched the ground. The cars were moving very slowly, surely she might get out between the wheels. Yet she waited till the car was perilously near, then took the desperate risk as her only way of escape—and fainted. When consciousness returned she exclaimed, "Am I hurt? O, what will poor mamma do without my wages?"

One limb crushed so that amputation was necessary, and bruised otherwise, yet no thought of her own maimed life, no murmur against the circumstances that had brought it about, just that one cry all the way to the hospital, "What will poor mamma do?"

This girl, only fourteen years old, was the main support of her mother, a widow in poor health. Investigation of her case showed that the freight train often held this crossing over the stipulated time just as the boys and girls of the glass factory were going to work. Day after day they risked life and limb for fear of being late and losing their work. As soon as these facts came to the knowledge of the railroad company, although they could not legally have been compelled to do so, because of the circumstances in the case, they paid the girl's hospital bill and gave a sum of money to the mother.

But no power could restore the lost limb. Common enough in the records of traffic, she had sacrificed her body to hold her place.

### THE POWER OF PRAYER.

Jas. 1:5-8; Jas. 5:13-20.

#### Homiletic Hints.

I. God hears and answers prayer asked in accordance with his will. He hears sinners when they cry for mercy. He hears his people when they intercede for others. He sometimes hears and answers prayers of unregenerate in a way to show them he is God.

II. He will not hear those who are committing wilful sin, or those who do not forgive.

III. God cannot hear when we ask amiss, nor when we do not pray.

IV. Examples and results of prayer: Abraham, Gen. 18:22-32; Moses, Ex. 32:31-34; David, 1 Chron. 29:11-20; Solomon, 2 Chron. 6:11-42; Daniel, Dan. 2:16-23; Dan. 9:4-23; Jesus, John 17.

### Suggestive Ways of Working.

Have members form an inner circle of prayer, having a definite time and specific objects for which to pray, whether meeting together or alone in secret.

### Answers to Prayer.

To pray in Christ's name is to seek what he seeks, to ask aid in promoting what he has at heart. To pray in Christ's name is to pray in the spirit in which he himself prayed and for objects he desires. When we measure our prayers by this rule we cease to wonder that so few seem to be answered. Is God to answer prayers that positively lead men away from him? It is when a man stands, as the disciples stood, detached from worldly hopes and finding all in Christ, so clearly apprehending the sweep of Christ's will as to see that it comprehends all good to man, then a man prays with assurance that his prayers will be answered.—Marcus Dods, D. D.

For real business at the mercy seat give me a homemade prayer, a prayer that comes out of the depths of my heart, not because I invented it; but because God the Holy Ghost put it there, and gave it such living force that I could not help letting it out. Though your words are broken, and your sentences disconnected, if your desires are earnest, if they are like coals of juniper, burning with a vehement flame, God will not mind how they find expression. If you have no words, perhaps you will pray better without them than with them. There are prayers that break the backs of words; they are too heavy for any human language to carry.—C. H. Spurgeon.

Unanswered yet? Faith can not be unanswered, Her feet were firmly planted on the Rock; Amid the wildest storms she stands undaunted, Nor quails beneath the loudest thunder shock; She knows Omnipotence has heard her prayer, And cries: "It shall be done," sometime, somewhere! —Selected.

Of George Mueller it has been said that he prayed daily for sixty years for the conversion of more than one person. True prayer is persistent. Intercessory prayer does not depend on circumstances or on time, but on God and his promises. Time is nothing to God—or to God's child; the personal quality transcends time, as well as all other earthly limitations. Prayers are pearls, they should be cherished and conserved, thus they will become part of our wealth, and of the wealth of the universe.

### Daily Prayer.

Everybody in this room has been taught to pray daily, "Thy kingdom come!" There's a twenty times worse way of taking God's name in vain than by swearing. It is to ask God for what we don't want. He doesn't like that sort of prayer. Such asking is the worst mocking of your King you can mock him with; the soldiers striking him was nothing to that. If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—Ruskin.

### Illustrations.

The young woman was going to entertain a number of her friends in rather cramped quarters in the city, and had not all the conveniences needed. She went to a kind friend up the street to borrow one or two necessary things.

"Is that all you want?" asked the friend.

"Yes, I think, everything," said the inexperienced one.

"But you will need this, and that, and the other," said the experienced woman, naming the articles.

"I was so thankful afterward," said the young hostess, "that I went to some one who knew just exactly what I needed better than I did myself and was willing to supply it."

It is almost an illustration of prayer. We go to God asking certain things. We need not be afraid that we will not get all we need. Our needs are usually much more numerous than we ourselves are conscious of. But in his experienced wisdom he knows that whereof we ought to ask even better than we do ourselves, and in the richness of his fatherly love he supplies the known and the unknown lack.—Onward.



### Prayer Convicts.

An old minister once made this practical use of prayer. One of his members charged another with sheep-stealing. Both men were influential; church factions were created. At last a council was called, but there were no witnesses except as to character, so one must be a slanderer or the other a thief. The pastor called the two men into the pulpit and directed the man who made the charge to offer prayer and requested the council and audience to look him in the face while praying. He appealed to the Lord as one who knew the charge was true. The other then made a regular prayer, then said, "As touching the matter of the sheep, O Lord, as touching this:—Brethren, I cannot pray, I did steal that sheep!"

Half a century ago a vessel of much less tonnage than that of our modern ships was crossing the Atlantic. A fearful storm endangered it. It was driven more than a hundred miles out of its course and the struggle lasted for more than a week. The captain was in despair; he saw no hope. He descended to the cabin to tell his passengers that they must be prepared for the worst. Upon reaching the door of one state-room he heard the voice of its occupant, a lady, engaged in prayer. Most earnest prayer was made for the captain, that he might have courage and skill to save his ship. Instead of knocking at the door he said: "I declare I will try again!" In an hour's time, with all his exertions, he felt that there was no chance to weather the storm. Again he went below, and again he was attracted by the same voice, still in earnest prayer for the passengers and their friends at home. Again, diverted from his purpose, he hesitated, and a second time returned to his post on deck. **He saved his ship.** When he reached New York my friends remarked to him that his vessel looked in bad shape. He replied: "Sir, that ship was saved only by prayer." God heard the prayer of the passenger, but the captain heard it, too.

Christian worker, if you are praying for your friend and want him to be saved let him know.—Christian World Evangelist.

### THE CROSS OF CHRIST.

John 19:17-35; Isa. 53:1-12.

#### Homiletic Hints.

What the cross means to the church.

I. It stands for love, obedience, sacrifice, expiation, redemption. A love strong enough to suffer death for love's sake; perfect obedience, "the bearing his cross went forth," a sacrifice, "bruised for our iniquities; expiation for sin, "with his stripes we are healed," and, "the Lord hath laid on him the iniquity of us all; a complete redemption, "It is finished."

II. Christ changed the cross from a symbol of hate and shame to an emblem of love and glory.

III. Cross-bearing is a condition of discipleship. Cross-sharing must follow in a world so' full of suffering as ours, if we love as Jesus loved.

#### Suggestive Ways of Working.

For meditation during the week.

What does the cross of Christ mean to me? Are the crosses of my life its glory or its shame? Am I sharing any one's cross?

#### Thoughts on The Theme.

The cross is the most gigantic object lesson in history, illustrating the truth that, valuable as is the gift to man of physical vigor, it must go if spiritual ends are thereby to be secured. When the disciples looked back on the life of the Lord on earth and saw everywhere this subjection of the body to the claims of the Spirit, they themselves proceeded to illustrate the same subordination, buffeting their bodies, enduring affliction and hardships, presenting their bodies a living sacrifice that the will of God might be done in the world. Right through the history of Christian thought, the truth has prevailed that the body is the servant of the spirit.—Rev. G. A. Johnston Ross, M. A.

#### The Meaning of the Cross.

There is nothing so much like the cross of Christ as forgiveness. When we have lifted up everything in our lives until all the self pride, bitterness, malice, and envy are all dropped out of them, then we know in part what the cross meant to Christ.—Robert E. Speer.

The chief requirement of a disciple is to follow Jesus in all things, in cross-bearing as in all else. It is inevitable, we are bound to take up our cross or give up all idea of being Christians. It is a burden which gives communion with Christ.

An old Yorkshire workingman, a friend of mine, said, "Ah! it is blessed work, cross-bearing, when it's tied on with love."—Newman Hall.

Welcome the cross of Christ, and bear it triumphantly; but see that it be indeed Christ's cross and not thine own.—Wilcox.

Whatever the path is, Christ is there, and to be with him is joy enough for any creature, whether man or angel. He does not send us to walk in a dreary, desolate road. He does not say, "Go ye," pointing to a lonely way in which he is not to be found; he says, "Come after me," so that we need not take a single step where his footprints cannot be seen, and where his presence may not still be found. If the sharp flints cut our feet, they have wounded his before. If the darkness gathers thickly here and there, it was a denser gloom that surrounded him. If oftentimes we must stand and fight, it was through fiercer conflicts that he passed. If the cross is heavy to our shoulder, it is light when compared with the one he bore. "Christ leads me," said Baxter, "through no darker room than he went through before." If the road were a thousand times rougher than it is, it would be well worth while to walk in it for the sake of walking with Christ there.—Spurgeon's Sermon Notes.

The Cross on Golgotha will never save my soul, The Cross in thine own heart alone can make thee whole.

Christ rose not from the dead, Christ still is in the grave,

If thou, for whom he died, art still of sin the slave. —Angelus Silesius.

"I am an instrument for His use, perhaps to bear burdens as of pain, sorrow, or shame; perhaps to convey messages, writing, speaking, conversing; perhaps simply to reflect light, showing his mind in the commonest of all daily rounds. In only one way I truly do anything of these—in the way of inner harmony with him and peace and joy in him."—H. C. G. Moule.

Every year, the monks of Roncevaux, in France, practice a curious custom. As day breaks on the morning of Good Friday, they file out of the abbey gate in a long procession, each bearing a large and heavy cross on his back in imitation of Christ's cross-bearing on the road to Golgotha.

There are spectacular cross-bearers, plenty of them, more's the pity. There are the true cross-bearers, too, the salt of the earth, the daily, obscure patient heroes and heroines of the faith. Which is it our will and choice to be? On one path we meet the praise of men; on the other, we walk with Christ himself.

A little more cross and a little less creed,  
A little more beauty of brotherly deed;  
A little more bearing of things to be borne,  
With faith in the infinite triumph of morn.  
A little less doubt and a little more do  
Of the simple, sweet service each day brings to view.

The world must not see us staggering under our crosses. It must not see us broken-hearted, weak and weary. It must see that we are in the "fellowship of His sufferings," and that we are supported in that fellowship by a supernatural power.—W. Robertson Nicoll.

#### Illustrations.

Sometimes this grace is seen most strikingly in the lives of the humblest and weakest. Norman McLeod tells of visiting a little child in a Scottish parish whose endurance of protracted and most excruciating suffering called forth the wonder of all who saw him, and when one remarked upon it the little lad lifted a bloodless and emaciated hand, and pointing upward, simply said, "I am strong in him!" This little child had learned the secret of cross-sharing.—Evangelical Messenger.



### A Soldier of the Cross.

The Soldier of the Cross, of whom I am speaking, was one of the most distinguished surgeons of New York City. The incident which suggested the title for this article is the following: One day, while he was caring for me I said to him, "Doctor, if you give the same attention to all your patients that you give to me, you ought to be a great power in turning men to the Christian life."

He stopped for a moment and then replied, "I think I will say to you what I have never said to any one else. I make it a practice with all whom I treat to speak some word, or do some thing which shall show before I leave that I hope that I am a Christian, and that I want them to be Christians also." And then, turning an inquiring glance towards me, he added, "I do not see that I could do otherwise as a Good Soldier of the Cross—do you?" My friend was the chief surgeon, in his department, of two of the largest hospitals in the Metropolitan District, and he treated, perhaps, as many cases as any other surgeon in the city. I have thought much of what he said, "I do not see how I could do otherwise, as a good soldier of the Cross."—Rev. Amory Bradford.

### INFLUENCE OF FRIENDSHIP.

Ruth 1:15-18; 1 Sam. 20:12-42; 2 Sam. 1:19-27; 1 Sam. 18:1-4; Matt. 11:19; John 15:13-15.

#### Homiletic Hints.

I. Influence of friendship in forming our decisions. Ruth left home, kind and religion, because of Naomi.

II. Influence of friendship in determining our position in life. Jonathan as the king's son set aside his own right that he might help David.

III. Influence of friendship in determining our future destiny. Those who choose us for friends, make or mar our lives. Christ chose us that he might lift us to a place beside himself as sons of God.

#### Suggestive Ways of Working.

Have a memorial service where each shall give personal testimony of the helpfulness that came from the lives of those gone on before.

#### Thoughts on The Theme.

He who would grow into larger and richer friendships must recognize first of all that, if his friend is in truth worthy of such a friendship as he seeks, the great way is by personal association. No friendship that counts for much with either men or God can become one's own without the giving of time, of thought, of attention, of honest response. No friendship is so high, so fine, or so assured that it does not need that the friends should take time to be together, that they should be willing to think enough to enter with some appreciation into the thought and experience of each other, and that they should make honest response to the best in each other's character.

The daily few minutes in the presence of the thought and life of Christ have very much to give to any life; but the occasional hours may bring a vision of the meaning of Christ that no few minutes can ever give.—From "Laws of Friendship," by Henry Churchill King.

Our best friends are not those who make life easy for us; our best friends are those who put courage, energy and resolution into our hearts. If you can wake up a young man, arouse his sleeping or undiscovered powers, so that he will win a fortune or do a brave thing with his own hands and brain, that is infinitely better to do for him than if you were to give him a fortune as a present.—F. R. Miller.

We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living life-fountain, which it is good and pleasant to be near; the light which enlightens, which has enlightened, the darkness of the world; and this not as a kindling lamp only, but rather as a natural luminary, shining by the gift of heaven; a flowing light-fountain, as I say, of native original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it is well with them.—Carlyle.

Simple friendship is the most helpful expression of any man's religion. He is most like God who most loves man. Religion at its best is doing deeds of kindness, showing friendship in plain, every-day ways. It is the laying down of life for men not by dying but by daily living for them. By thoughtfulness, gentle consideration, practical helpfulness, by doing whatever the friend of sinners would do for men, it proves itself born from above—Henry F. Cope.

From our hearts a silent prayer  
As we gaze upon the sod,  
As we think of heav'n and God,  
Of the home, the empty chair.

While we sadly sigh and pray,  
While we decorate their sod,  
In the face of death and God,  
Hoping for immortal day:

Let us turn with brighter face,  
With a kind and loving heart,  
To a world oft cold and hard,  
Bearing with us cheer and grace.  
—Rev. W. C. Laube.

"This learned I from the shadow of a tree  
That to and fro did sway upon a wall,  
Our shadow selves—our influence—may fall  
Where we can never be."

Jesus saw something in each of us and has chosen us to be his friends. He desires to bring us into perfect fellowship with himself. He said, "I have chosen you, and ordained you." "I call you not servants, but friends." "Ye are my friends." To be a friend of God! how rich is our heritage!

#### Take Us With You.

A lady was pleading with a poor, sinful girl, who had gotten far away from her mother's God, to come to Jesus for pardon and peace. Suddenly the girl turned upon her.

"And have you been to him?" she asked.

"Yes, indeed, I have."

"And has he given you rest?"

"He has. Oh, thank God, he has. He is my Saviour and my Friend."

"Then take me with you. It would be easier to go with one who has been before."

The personal touch—this is what the world needs.

#### Call Back.

If you have gone a little way ahead of me, call back—

'Twill cheer my heart and help my feet along the stony track;

And, if perchance, Faith's light is dim, because the oil is low,

Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;

Call back, and say He kept you when the forest's roots were torn;

That, when the heavens thundered and the earthquake shook the hill,

He bore you up and held you where the very air was still.

Oh, friend, call back, and tell me, for I can not see your face;

They say it glows with triumph, and your feet bound in the race;

But there are mists between us and my spirit eyes are dim,

And I can not see the glory, though I long for word of Him.

But if you'll say He heard you when your prayer was but a cry,

And if you'll say He saw you through the night's sin-darkened sky—

If you have gone a little way ahead, oh, friend, call back—

'Twill cheer my heart and help my feet along the stony track.

—Western Christian Advocate.



# ILLUSTRATIVE DEPARTMENT

## Illustrations of Faith and Works

### **The Value of the Sunday School. (529)**

We hear so often of the many that have graduated from the Sunday Schools to the streets and worse, that it is a relief and comfort to learn something of the opposite state of things. In sentencing a young criminal to a term in the Elmira Reformatory for burglary, County Judge Fawcett, of Brooklyn, said recently:

"I have seen your friends who wished to speak to me about you, and I find that all attempts to have you go to Sunday School have failed. In the five years I have been sitting on this bench I have had 2,700 boys before me for sentence, and not one of them was an attendant of a Sunday School. Had you gone there I am sure you would not be before me today."

### **Lincoln and His Faith in Prayer. (530)**

General Daniel E. Sickles, in Plymouth Church, Brooklyn, recently gave some personal reminiscences of Abraham Lincoln. Speaking of his own serious wound, which left him in the hospital with a shattered leg, after Gettysburg, he tells of a visit to him of the President. General Sickles was fearful of losing his leg. During that visit, President Lincoln said:

"Sickles, I couldn't help coming to see you as soon as I heard of your arrival. I never prayed so fervently for anything in my life as for success for our arms at Gettysburg. As I prayed, a feeling of peace came over me and I rose sure of victory, for I knew that God had answered 'Yes' to me and would be with us on the field. Now, I am in prophetic mood. The doctors say you have one chance in five hundred to recover. I say you will get over this trouble, that you will outlive the war and will be able to serve your country in years to come."

### **The Cumulative Harm of Little Things. (531)**

For seven months an expert accountant searched the books of a certain grain company in St. Paul, Minn., for an error of an even hundred dollars. They spent much more than a hundred dollars in trying to trace the money.

And then, after having gone over the books time and again, the accountant's pencil chanced to stop at an item of one hundred and forty dollars. The pencil point rested on the figure 1, when the figure suddenly broke in two and slid down the page!

Upon examination, it proved that the supposed figure 1 was a fly's leg. The fly had undoubtedly been crushed in the book when it was closed, and one of its legs had chanced to adhere to the page in such a way as to make the entry of forty dollars appear to be exactly a hundred dollars greater.

### **Fact Upsetting Theory. (532)**

The late Senator Frye, of Maine, loved to fish, and his favorite game was the square-tailed trout. The late Professor Agassiz was

his friend, and challenged the Senator's assertion that the square-tailed trout grew to a size of seven pounds.

"Square-tailed trout do not ever reach that weight!" declared the scientist, positively.

Mr. Frye did not engage in unprofitable argument on the point at issue, but the very next summer the naturalist received from Rangeley a large box, within which, packed in ice, reposed a beautiful square-tailed trout which weighed precisely eight pounds.

Professor Agassiz's response was prompt and to the point. He wrote:

"The theory of a lifetime has been kicked to pieces by a fact."

A person may theorize as to the impossibility of a sinner being saved from the power of sin. One instance to the contrary refutes it all.

### **The Supremacy of the Christian Religion. (533)**

William T. Eliis, writing of the impressions of a recent missionary tour of the East, says:

There is no note of uncertainty in the voice of the native Christians whom I have interrogated as to the religious future of their country. With quick and positive conviction they assert that Japan will become Christian. "It must be so," as one said. "Will there not be a blending of Christianity, Buddhism and Shintoism?" I asked one who has some fame as an author, speaker, and philosopher. "Buddhism may be likened to the moon, and Shintoism to the stars," he rejoined, "but Christianity to the sun; and moon and stars must be swallowed up in the light of the sun."

### **The Power of the Life Line. (534)**

How one young woman saved another from drowning is thus told us in a story from Oklahoma.

The accident occurred while the Methodist Sunday School held its picnic on the banks of Turkey Creek in Fullerton Grove. A number of children were wading in the shallow bed of the creek when suddenly little Miss Leach, venturing a bit farther than the others, stepped on the edge of a deep depression and, slipping, sank out of sight. The spectators stood horror-struck and helpless while the little girl sank the second time. Not one of them could swim. As the child came to the surface again Miss Woodson dashed into the water and directing the larger girls to join hands, they formed a human chain. Grasping with her left hand this line, she plunged into the deep water, and groping with her free hand, caught hold of the dress of the drowning child who was sinking for the third time. The human chain pulled both of them to safety on the banks.

This, spiritually, is the only way we can save the imperilled. It must be initiated by personal effort and so continued, till the ones we love feel beneath them the abiding firmness of the life in God.

# Illustrations of Christian Experience

S. A. Wilson.

## From 1 to 7500. (536)

One hundred years ago in February the first Protestant foreign missionaries sailed from America. Today there are over 7,500 in the non-Christian lands.

## Moral Heroism. (537)

When one of the worst English kings was trying to force back England into a popery which, happily, it then abhorred, he ordered all the clergy to read an illegal declaration of indulgence. Every coward, every time-server, every facing-both-ways, was trembling in his shoes, and it seemed probable that they would bow to the tyrant's will. Then arose Dr. Fowler, rector of St. Giles's, and said: "I must be plain. The question is so simple that argument can throw no light upon it, and can only generate heat. Let every man say yes or no, but I cannot consent to abide by the vote of the majority. This declaration I cannot in conscience read." The bold word struck courage into nerveless and flaccid hearts. The London clergy refused to obey the order. Samuel Wesley, father of John and Charles Wesley, then a London curate, refused to read King James's declaration, choosing for his text the noble answer of the three Jewish youths to the Chaldean tyrant, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dean Farrar.

## Keeping the Sabbath. (538)

In Funingsien the mandarin, in starting a girls' school, found that the only competent teacher to be obtained was the wife of the Methodist preacher. On engaging her at a salary considerably greater than her husband's, he observed: "Of course, you will teach on worship day?" Whereat this diminutive woman drew herself up till she seemed to add a cubit or two to her stature, and replied: "Not for a thousand taels a month." And the great man actually had to come to her terms.—Miss. Rev. of World.

## Handicaps. (539)

Ralph Tompkins, a one-legged youth of 19 years, left New York on July 30 to walk to Chicago and back for a prize of \$500. He reached Chicago on Oct. 2, and remaining there two days, started on his return trip. Despite the bad weather he had to encounter he was only twenty-four hours behind the time he planned for himself, and reached New York Dec. 5. He earned money for his trip by singing, and whenever he could do so was the guest of the Young Men's Christian Association of the various places through which he passed. He never stopped more than a night at any one place, was never sick an hour and gained thirty pounds on the journey. He says he made as great speed with his crutches as he could have made with two feet. It was a feat of physical endurance, and of purpose. So many make the journey of life on crutches, with physical and mental infirmities. A distinguished lawyer of Indiana who died the other day went to the front of his profession

and to a life of singular Christian usefulness with a crippled leg and a crippled arm which he had carried from his youth. Business men on the streets of every city, men of every profession and calling everywhere, achieve enduring success under the greatest physical disabilities. Many of the men on two crutches are setting a rapid pace in the race of life. Many of the best traits of character are produced by the handicaps of life. It is the will, the all-daring purpose, the lofty moral ideals, and the spirit within that overcomes handicaps and gives success.—Christian Herald.

## What the Church Needs. (540)

A railroad man was once asked what was the line of greatest improvements in railroads. His reply was, "Better engines and hotter fires." That is exactly what the churches and all reformers need today—better engines, equipment, means of working, and better fires of zeal, till it can be said of each one of us, "The zeal of Thy house hath eaten me up."—S. S. Chronicle.

## Moral Courage. (541)

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do. Give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start!—Phillips Brooks.

## The Passion for Souls. (542)

There was a king of Lydia in olden times who had a son who had the misfortune to be totally dumb. The prince dwelt in the splendid court of his father, unable to utter a word. Then came dreadful misfortunes. The Persians fought the Lydians, and Croesus was overthrown. A soldier was about to kill the unhappy monarch, of whose rank he was not aware, before the eyes of his son, when, in that moment of horror, fear and love did what human skill had not done. "Spare him! He is the king!" cried the prince. The string which tied his tongue had burst, from his effort to save his father. If we were as anxious to snatch others from eternal death as this poor prince was to save his father, we should find that we too could speak; we should no longer be silent and dumb on the subject of heaven and hell.

## The Heroic Side. (543)

Dr. Clifford, of London, tells of an English college which was visited by a minister seeking volunteers for a mission field in India. He assured the young men that the work was not difficult, that they would live in a pleasant society, have good homes, and enjoy the services of plenty of servants. Nobody offered to go. But a little while later another mission worker came to the same school seeking men to go out to the Congo. The places that he wanted to fill were vacancies left in the force by death, and the recruiting officer said bluntly to the students: "It will most likely mean death to you, too." Immediately six men offered themselves for the service.—Herald and Presbyter.



### Revealing the Stars of God. (544)

A London minister recently gave a charge to a newly ordained minister. He said: "Over the grave of a famous German astronomer was written the epitaph, 'He brought the stars near to us.' And that was the preacher's main business—to make the unseen real to his people, to show them the world within the world, to bring near to them the stars—all stars of God."

### His Diary. (545)

In one of the German cities there died recently at the age of 73 a very methodical man. He began keeping a diary when he was 18. He kept it up for fifty-seven years. Is life worth living? One asks that question when some patient reader has analyzed this man's records for us. In fifty-two years this "natural man" smoked 628,715 cigars, of which he received 43,619 as presents. For the remaining 585,021 he had paid out \$10,433. In fifty-two years he had drunk, according to his own figures, 28,786 glasses of beer and 36,081 glasses of spirits, for all of which he had spent \$5,350. The diary closes with the words, "I have tried all things. I have seen many. I have accomplished nothing." That sounds like "the preacher" in Ecclesiastes, but not a bit like St. Paul, who at about the same age wrote: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me on that day." What a pitiful thing life is if it be not found in the way of righteousness moving upward as well as onward!—The Advance.

### Quiet, Persistent Work. (546)

It is the house-to-house canvass, the still, silent, daily hunt for souls, that brings the real returns. Twelve months in the year for silent soul saving are better than any one month given over to a revival. Keep the doors of your church eternally open to soul saving. Don't confine it altogether to Sunday and prayer-meeting night.

"I have yet to know of an evangelist, however successful, who in three years' time could produce as much in results as the churches in the same town do. They are quietly at it all the time, and while the fruitage is not as apparent on the surface at any one time, they are accomplishing a glorious work every minute and day of the year, if they are at all active.—Bishop Quayle.

### Fresh Flowers, or Faded. (547)

A Christian woman was employed in a home where a loved mother lay ill. Her daughter, a girl of 15, had never given her heart to Christ, fearing that by so doing she might lose some of her youthful pleasures, and saying that when she grew older she would give herself to Him. One day she came into the house bringing a bouquet of beautiful, fresh carnations for her mother. The nurse commented upon their loveliness, and then said: "We will not take them up to mother now; they are too fresh and beautiful; we will wait a few days." The young girl was surprised, almost indignant, and sought an explanation.

Said the nurse: "Is not this what you are doing to your loving Heavenly Father?" The girl felt the force of the illustration, and yielded her young life to the Master's service.—The Epworth Herald.

### What Are You Doing for Jesus? (548)

In Moody's early days an over-zealous critic, who was not an over-active worker, took him to task for his defects in speech. "You oughtn't to attempt to speak in public, Moody. You make many mistakes in grammar." "I know I make mistakes," said Moody, "and I lack a great many things; but I'm doing the best I can with what I've got. But, look here, my friend, you've got grammar enough; what are you doing with it for Jesus?"

### Talk It Over. (549)

Matt. 18:17.

A Milwaukee manufacturing plant noted for the efficiency of its workers and department heads seldom suffers from internal dissension. The employees have a by-word, "Put it in writing; it may not be so bad," an expression that came about in this way.

Two men in the responsible executive work of the office came to a small difference which threatened to grow big. Failing to arrive at an agreement, they decided to take it to the management. Knowing that the manager was busy, and feeling that the mere fact that they had a difference between them was nothing particularly to be proud of, they hit upon the plan of each putting his case in writing before taking it higher—first submitting it to each other with the intention of passing it on. When the difference was reduced to cold type, the clash, as found, looked pitifully small, and it took but a short time to determine that the men themselves were big enough to settle the difference outside of court.—Association Monthly.

### The Power of God to Hear. (553)

There are all sorts of theories about prayer. To believe in its power and efficacy ought not to be difficult. The Marconi flings its wireless around the world. It is no farther to God.

Lately the dictograph has gained distinction as an instrument of hearing, especially in connection with the troubles of the iron workers' organization. Of that invention and its test, a reporter, visiting the inventor's office, tells us:

It was an eerie experience to stand in a corner of Mr. Turner's office, far from a small wooden box, which was covered with a heavy overcoat, and whisper: "Do you hear me?" and receive a distinct, full-toned answer emanating from the box, the voice of some one in another part of the building:

"Yes, of course, I hear you."

The investigator whispered still lower: "One, two, three, four, five."

The writer stood close against the box receiver. The invisible one's voice reported that there was a queer, rustling sound. This sound may have been the rustling of clothes caused by breathing.

If the mechanical ear can thus hear, how much more can God.

# Preacher's Scrap Book

REV. G. B. F. HALLOCK, D. D.

## Why Don't You Ring? (550)

Luke 11:1; Luke 18:1.

Let us learn to value prayer more. We have read a description of a picture. There is represented the steeple of an old church. In the steeple is a bell and a rope hanging down toward the earth. Beside the bell calmly sits an owl, suggestive of the fact that the bell has not been used for a long time. Through the casement of the steeple one can see down below a little corner of a graveyard, and running by it the street full of hurrying people. As a motto under the picture are the words, "Why Don't They Ring?" Why don't **we** ring? Why do we permit the bell cord of prayer to hang all unused in the steeple, when if we would only ring we might have our lives all flooded with the harmonies of heaven? Let us pull the rope! Let us value prayer more! Let us use it more as a means. We can have the music of heaven falling down and filling our lives with the sweetest melodies of comfort and peace and joy if we will. Why don't you ring?

## Growing Toward God. (551)

Psa. 84:11.

Plants and vegetation and trees grow toward the sun. Even the heart of a tree trunk is not at the center, as many suppose, but the main body of every tree has an elliptical bulge toward the sun-prevailing side. In garden or grove or thicket, if any plants or trees or shrubs are in the shade, they struggle toward the sun, the source of their life and light and well being. It is in the same way that Christians ought to grow—toward God, the source of their life and light and blessedness. "The Lord God is a sun." It is our privilege and should be our delight to grow toward Him.

## At the Last. (552)

Prov. 23:32.

"At the last it biteth like a serpent, and stingeth like an adder." The story is told of a poor woman who went recently to a saloon in search of her husband. She found him there, and, setting a covered dish, which she had brought with her, upon the table, she said: "Thinking that you are too busy to come home to dinner, I have brought you yours," and departed. With a laugh the man invited his friends to dine with him, but on removing the cover of the dish he found only a slip of paper, on which was written: "I hope you will enjoy your meal. It is the same your poor family have at home."

## Spiritual Fragrance. (553)

Mark 7:24.

"Why are you sweet?" was asked of the scented clay. "Oh, I was so long in the sweet society of the rose that I partook of the nature of the rose." Be much with Christ and you will partake of the nature of Christ. Prize every opportunity to be with him. Seek communion with him. Being with him, partaking

of his nature, like him you cannot be hid. Your influence will be for good. You will live a spiritually fragrant life.

## First Things First. (554)

Matt. 6:33.

Heirship to God's eternal kingdom and righteousness does not cut us off from temporal blessings. These things will be "added," or given over and above. As some one has well said, "They will be thrown in among a crowd of greater blessings." The good things of the present life are not reserved for the wicked. Satan does not treat his followers better than God does his. When Solomon first asked wisdom, God gave him riches and honor also. What is profitable for the next world is profitable for this one, too. That "Honesty is the best policy" even worldly men assert. That "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come," it is time all men knew. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Put first things first!

## Meditation. (555)

Psa. 119:97.

"Oh, how I love thy law! It is my meditation all the day."

Andrew Bonar tells of a simple Christian in a farmhouse who had "meditated the Bible through three times." This is precisely what the psalmist had done: he had gone past reading, into meditation. Like Luther, he "had shaken every tree in God's garden, and had gathered fruit therefrom." The idea of meditation is "to get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be the mental digestion known as meditation. If we would "buy the truth," we must pay the price which Paul intimates when he wrote to Timothy, "Meditate upon these things; give thyself wholly to them." David meditated in God's word because he loved it, and he loved it the more because he meditated in it.

## Love for the Church. (556)

Ps. 84:1, 2.

It is one of the tests of discipleship that if we love God we will love our brethren also. And let us not forget that, notwithstanding all that is said to the contrary by the enemies of Christ, there is a sympathy and a love, there is a spirit of encouragement and of helpfulness found among the members of Christ's Church that is not found in the outside world. The church has faults enough, and does not profess to be perfect; but one of the first commendations of her early days was the remark of her enemies: "See how these Christians love one another." And, despite all the flings



to the contrary, the time has never come yet when her members cannot truly sing:

"Blest be the tie that binds

Our hearts in Christian love:

The fellowship of kindred minds

Is like to that above."

### Three Pillows.

(557)

1 John 4:16.

How wonderfully God does uphold his people in time of trouble! Multitudes of Christians, looking ahead, have seen troubles approaching that they have felt that they never would be able to pass through; but when the time came, sustaining grace was given. They were privileged both to rest their heads on God's great beating heart of love, and to feel that underneath were the everlasting arms.

A minister on his deathbed was being tended by his daughter. She was very solicitous for his comfort, and spoke of placing additional pillows under him. He said:

"No, I have three pillows under me now. One is God's love, another is God's wisdom, and the other is God's power." These are the pillows on which every weary, troubled, or pain-tested Christian may rest and find truest comfort and sweetest consolation.

### Who Is My Neighbor?

(558)

Luke 10:36.

"Who is my neighbor?" Every one I can help. The whole world our parish, the whole race our neighbors. We should seek to be the friend of every one who is oppressed, or neglected, or afflicted, or sick, or in prison, or poor, or an orphan, or a heathen, or a slave, or an idiot, or starving, or dying—to have a world-wide friendship exercised wise-

ly, discreetly, with good sense and in the spirit of both love to God and love to our fellows.

### Liberty Through Self-Surrender. (557)

Acts 17:28.

"Free to serve!" These words were uttered by a thoughtful woman as she saw a great vessel loosed from its stays and plough its way into the ocean. In the water only could it find its native element. It was in bondage until it was launched. It found its freedom in its preparedness for service.

A man is like that ship. He is not free when he is his own, withheld from God. His truest freedom comes by submission, his emancipation by surrender; he has a man's will only when he submits his will to God's will. God's will is the ocean to him, his native element. Once in that element, once fully yielded to God, he, like the ship in the ocean, is indeed free. He is "free to serve," and in serving finds his highest liberty.

### Desert Lives.

(560)

1 Pet. 1:7.

The Sahara desert is a vast waste of sand. For hundreds of miles it stretches forth, broken here and there only by oases. The desert is not defiled by injurious growths—it is saved from that; but it has nothing more positive and valuable than mere salvation. It is like the soul which accepts salvation by faith and then stops, with no crowns to cast at the feet of its king.

Too many Christians are only saved—"saved; yet so as by fire." They have won no souls to Christ, so can have no "crown of rejoicing" in glory. Saved, but barren! The weeds kept out; but life only a sandy waste! "Oh, to be something, something!"

## Miscellaneous

### Profanity.

(561)

A man's success in life does not depend upon his stature, but upon his spirit. The best man, after all, is the biggest man. It is moral stamina which gives distinction to humanity, whether it be young or old, high or low in the social scale. A small office boy named Robert was chafed about his size until he could stand it no longer. "Small as I am," said he, "I can do something no man can do in this office." "What is that, Bobby?" they all shouted. "Keep from swearing," Robert replied. The office boy has his moral rights in modern industrialism, and his business superiors should remember that God, their Master and his, will hold them to strict account for the example they set before the boy and the attitude they assume toward his moral training.—New York Observer.

### Devil Not Idle.

(562)

It is one of the finest sayings of Dr. South that "though idleness be a sin which the devil loves to tempt men to, yet he never is guilty of it himself!"

### Get Your Hoe.

(563)

A wealthy Vermont man who became very

active in church work, was asked what led him to devote himself so industriously to the work of the church. His reply was very significant. He said, "There are so many ready to eat the grapes that I thought I ought to help hoe the vines." There is food for reflection in that answer, and he who takes it to heart will hunt his hoe and use it. The church—each and every church—is a vineyard, and the field is ours to cultivate and render fruitful. If the vintage is to be adequate, each member must be interested and active, sowing, cultivating, and harvesting. There is work for each and all. Too many are ready to eat the grapes, but too few are using their hoes.—Peniel Herald.

### Non-Christian Religions.

(564)

Women who ape the Eastern cults and occults would do well to know how these Swamis despise them. Here are contrasted a few sayings from the Bible and Veda:

Bible tells of a virtuous woman that "her price is above rubies."

Veda—"One cow is more valuable than a thousand women."

Bible—"She openeth her mouth with wisdom."

Veda—"The women have no brains."

Bible—"A virtuous woman is a crown to her husband."

Veda—"Her husband is her god; she must worship him even if he is a drunkard, gambler, criminal or wicked like Satan."

Bible—"The heart of her husband doth safely trust in her."

Veda—"Rather trust the most deadly poison, the rushing stream, the hurricane, the prey-seeking tiger, the thief, the murderer, but never a woman."

Manu, the great Vedic lawgiver, says of woman: "It is the nature of a woman to reduce men in the world, not only a fool, but even a learned man, and to make him a slave of anger and desire."

"Though destitute of virtue or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife."

"No crime causing loss of caste is committed by swearing falsely to a woman."

"When creating them, Manu allotted to them a love of their bed, of their sect, of ornaments, impure desires, wrath, dishonesty, malice and bad conduct."

"On women, infants, men of disordered minds, the poor and the sick, the king shall inflict punishment, with a whip, cane, rope or the like."

"She, like the lower castes, is not fit to be entrusted with the sacred knowledge."—Peniel Herald.

#### John Wesley and Michael Fenwick. (565)

"Michael Fenwick," Wesley says, "was often hindered from settling in business because God had other work for him to do. He is just made to travel with me, being an excellent groom, valet-de-chambre, nurse and, upon occasion, a tolerable preacher." Mr. Fenwick, who was ambitious, one day complained to Mr. Wesley that, though constantly traveling with him, his own name was never inserted in Wesley's published journals. The next number of the Journal contained the following: "I left Epworth," wrote Mr., Wesley, "with great satisfaction, and about 1 o'clock preached at Clayworth. I think none were unmoved but Michael Fenwick, who fell fast asleep under an adjoining hayrick."

#### A Derelict Saved. (556)

Wardle.

"Say, Bob," said an old seadog, captain of a coaster sailing out of one of the Maine harbors, to a 14-year-old boy, "how would you like to go along and cook for me this trip?"

"Why, Captain Jenks, I can't cook," said the boy.

"Well, you can boil water without burning it, can't you, lad?" asked the captain.

A few moments later, with an old coat of his father's on, and a pair of rubber boots in his hand, the boy stuck his head in the door of his home and said, "Mother, I'm going to sea with Captain Jenks."

The sick woman from her chair cried out: "Don't go, Robert; please don't go!" "I'm going, mother; good-bye," and down the road he ran and went to sea.

For many years he followed the sea, and picked up all the vices of a sailor. His mother died broken-hearted. Finally Bob quit the sea, went down into Boston and got a job on the elevated, running from Roxbury Crossing to the North Station. He married a down-east girl. After some years of married life she died, leaving him with a boy of seven. Even on the boat, taking the body of his wife down for burial in her native country, he got on an inglorious drunk. Two years ago he drifted into the Ruggles Street Baptist Church, and later into the men's meeting of the Ruggles Street (Church) Branch of the Y. M. C. A. Here he found victory over the appetite which was dragging him down, and became a new man. Shortly after Bob's conversion the secretary asked him to read the Bible Lesson. "Oh, no, Mr. Wardle," said Bob, "I couldn't possibly do that." A few Sundays after Bob decided to memorize the scripture lesson for the day (the Sunday School Lesson) hoping that the secretary would again call on him. This proved to be the case, and Bob got up and, with splendid effect, recited the lesson word for word. This he has been doing ever since, and upon a recent date when the writer went back to participate in a little send-off for "Conductor" and **Deacon** Bob, he was told that Bob had by heart the entire gospel of Matthew except the first chapter, and "You can see that a fellow wouldn't want to lumber up his memory with that," was the way Bob accounted for his failure to memorize that portion. Bob is now secretary of the Brotherhood and a Sunday School teacher to boot, and has paid off \$400 of the debts of his sinful days, and another hundred will finish that. That's going some!

Middleboro, Mass, Feb. 18, 1912.

#### AS TO TEACHING.

- I. Our charge is. 2 Tim. 4:1, 2.
- II. Our resolution. Rom. 1:16, 17.
- III. Our practice. Acts. 17:2.
- IV. Our watchword. Isa. 8:20.
- V. Our prayer. Psa. 119:18.
- VI. Our sufficiency. 2 Tim. 3:16.
- VII. Our defense. Acts. 4:19.
- VIII. Our exhortation. Eph. 6:18, 19.
- IX. Our triumph. 2 Tim. 4:7.

—Rev. J. H. Sammis.

#### NEW BIRTH.

- I. A new creation. 2 Cor. 5:17.
- II. A new life. 1 John 5:12.
- III. A new peace. Rom. 5:1.
- IV. A new love. 1 John 3:14.
- V. A new evidence (witness). 1 John 5:10.
- VI. A new outlook. Rom. 8:1.

—Levi Johnson.

The late Professor Henry Sidgwick was describing to a friend a dispute at an academic council meeting, wherein Bishop Browne, of Bristol, had been rather rudely treated. His friend asked, "And did Browne lose his temper?" Replied Sidgwick: "No, but he kept it very obviously!"



# THE ECCLESIASTICAL YEAR—MAY

G. B. F. HALLOCK, D. D.

## Mother's Day

## Memorial Day

## Arbor Day

### Mother's Day. Memorial Day. Arbor Day.

A new red letter day has been added to the calendar, called "Mother's Day." It is to be observed each year on the second Sunday in May. The badge is a white flower. While any white flower may be worn, the white carnation is the Mother's Day special flower. Its whiteness stands for purity; its form, beauty; its fragrance, love; its wide field of growth, charity; its lasting qualities, faithfulness—all a true mother's attributes. There is a place for Mother's Day, and its annual observance is a happy conceit. It affords opportunity for us as a nation to pay tribute to our countrywomen who, as pioneers, colonists and as "best citizens" in war and peace, rendered to their country noble and valiant service through their sufferings, privations and heroism. These "heroes of heroes" in many instances not only sacrificed their own lives through their sufferings, hardships and sorrow, but loyally gave to their country lives more precious to them than their own—the lives of their husbands, sons, fathers and brothers! Every race and class of our brave patriots are praised and their graves decorated on the Memorial Day of the North and South, but no class of these true-hearted and noble women has been honored by us as a nation. These heroic countrywomen are not—and could not be—buried in our national cemeteries, but the memory of their heroism, privations and sufferings is buried in the mother-loving and patriot hearts of our people. Mother's Day may be observed through special sermons, exercises or addresses, in honor of "Our Mothers," and by the wearing and distribution of the white flower in connection with such occasion. Generous provision should especially be made for getting to the special services the aged and other "shutins."

### Some Suggestive Texts. (567)

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

"My son, hear the instruction of thy father, and forsake not the law of thy mother." Prov. 1:8.

"A foolish man despiseth his mother." Prov. 15:20.

"The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice." Prov. 23:24, 25.

"Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer." Prov. 28:24.

"There is a generation that curseth their father, and doth not bless their mother." Prov. 30:11.

"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 30:17.

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." 2 Tim. 1:5.

"As one whom his mother comforteth, so will I comfort thee." Isa. 66:13.

"Is not his mother called Mary?" Matt. 13:55.

"But his mother kept these sayings and pondered them in her heart." Luke 2:51.

"His mother stood by the cross." John 19:25.

"Salute Rufus and his mother." Rom. 16:13.

"And he delivered him to his mother." Luke 7:15.

### The Possibilities of Motherhood. (568)

"The price of a virtuous woman is far above rubies; the heart of her husband doth safely trust in her; she will do him good and not evil all the days of her life; her husband is known in the gates, when he sitteth among the elders of the land. Strength and honor are her clothing, and she shall rejoice in time to come; she openeth her mouth with wisdom and in her tongue is the law of kindness; she looketh well to the ways of her household, and eateth not the bread of idleness; her children arise up and call her blessed; her husband also, and he praiseth her." Prov. 31:10-31.

This is the language of the Bible concerning motherhood.

Some one has said: "The hand that rocks the cradle rules the world." When Napoleon was asked what he thought was the great need of France, he said, "Mothers;" and the great need of every nation and of the world is mothers. And what is true of the nation is equally true of the church. The church today is sadly in need of mothers. God has never given to a man the quality of influence that he has bestowed upon every mother. It is not only that the one who has most to sacrifice is the one who has the most to love; but it is that God has given to woman the possibilities of loving in her relationship to her offspring that he has never bestowed upon man.

Some years ago there was a young man in an Eastern city who was living an utterly abandoned and dissolute life, who was the child of Christian parents. The father had been a just father with the son, and the mother had seemed to be all that a mother could be; and yet, by one of those strange freaks that we sometimes see—rarely, indeed, but still occasionally—this son grew up to be one of the most utterly depraved and vicious men that there was in that great city. The father came to the place where he determined that he could do no more for his son, and he desired to command him never to come into his house again; but the mother pleaded for him, and she obtained permission to have a room set apart for him where he could come at the

time he was recovering from some debauch and be in his own father's house; and the mother said he need never look upon his father's face, she would minister to him entirely, and she obtained permission to have such a place reserved for the son.

There was one occasion when this man was recovering from a time of terrible dissipation, and the mother was caring for him—the only one who had access to him—and Mr. John B. Gough was visiting in that home, and the mother said to him:

"I wish you would go and talk to my son Edward. Our son has come home in a very sad condition, and has been shut up for two or three days alone in his room, and I wish you would go to him and see if you cannot say some word to him that will appeal to him."

Mr. Gough said that he thought if the mother's influence would not appeal to him it could not be that he could say anything that would. Finally he consented, and went upstairs into the room where this poor, miserable, degraded fellow-man was, and he said to him: "Edward, do you not sometimes regret terribly the life you are leading?" and he said, "Indeed I do, Mr. Gough." He said, "Edward, why do you not abandon it?" He said, "I can't; I am bound hand and foot, and I will have to go on in this way until I die," and Mr. Gough said to him: "Edward, do you ever pray?" "No," he said, "I don't believe in God, Mr. Gough; I do not believe in anything." "Edward," said Mr. Gough, "do you think your mother loves you?" and he said, "I am sure of it." Then he said, "You believe in love, don't you? You believe there is at least one good thing in this world, and that is love, because your mother loves you?" "Well, yes, I suppose I do believe in love," and Mr. Gough said: "Edward, when I have gone out will you promise me that you will kneel down and offer a prayer to Love, and just ask Love to help you?" And, after some hesitation, he said he would; and when Mr. Gough had gone he knelt down, as he afterwards expressed it, "feeling like a fool," and he said, "O Love!" and then from the cleft heavens there came to him a voice that said, "God is Love," and he said "O God!" and there came another voice that said, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." And the man cried out, "O Christ!" and the work was done! He went down stairs a saved man. He came into the kitchen where his mother was with her own hands preparing some food for him, and he stretched out his arms toward her and said, "O Love, O Love!" and she said, "Why Edward, what do you mean?" and then he told her all that had happened.

O women, mothers! God has never given to any earthly creature the possibility of such love and such sweet, far-reaching influence as he has given unto you! And if a mother that is willing to be filled with the very spirit of Christ cannot reproduce God in the heart of her child, I believe that the child must be utterly hopeless.—M.

## A Dying Soldier's Memory of His Mother (569)

After one of the hard-fought battles of the war a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said, "Well, my brother, what can I do for you?"

He supposed, of course, that the young fellow would want him to cry to God for help in his extremity; it was not so.

"Chaplain," he said, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. Oh! she is a good mother. Her teachings are my comfort now. And then, chaplain, thank God that by his grace I am a Christian. What would I do now if I were not a Christian? And thank him for giving me dying grace. He has made this hard bed feel 'soft as downy pillows are.' And oh, chaplain, thank him for the promised home in glory—I'll be there soon."

"And so," said the chaplain, "I kneeled by his bed with not a petition to utter; only praises and thanksgiving for a good mother, a Christian hope, dying grace, and an eternal home in glory."

## Mother Responsibility. (570)

"What will become of us," said a child to his mother, the wife of a distinguished man, who was dressed for a ball, "if you are going out every night?" The reproof was felt and she changed her dress and remained with her children. Too often this work is committed to mere hirelings, unfitted by nature, education and morals for this work, whose sole interest is in the compensation they are to receive, so that instead of the children's characters being formed from the highest models, as they should be, they are formed from the lowest. This mistake is often not seen until it is too late for correction.

## Mothers of Great Men. (571)

John Quincy Adams said: "All that I am my mother made me."

Raleigh said that he owed all his politeness of deportment to his mother.

Goethe pays several tributes in his writings to the character of his mother.

Abraham Lincoln said: "All that I am or hope to be, I owe to my angel mother."

Gibbon's mother was passionately fond of reading and encouraged her son to follow her example.

Beecher once said: "The memory of my sainted mother is the brightest recollection of my early years."

Lamartine had an exceptionally clever mother, and several times in his writings mentions her with admiration.

The elder Pitt had an idea that his bias towards statesmanship was given him by his mother's love of political affairs.

The mother of Peter the Great was a woman of intrepid courage, and great personal strength, both of body and mind.



The mother of Michael Angelo was, in her way, as heroic a character as her son. He once said: "Whatever a man is, he generally owes to his mother."

Napoleon's mother was as much of a soldier as her great son. Speaking of the influence of the mother on the character of the child, he said: "The future destiny of the child is always the work of the mother."

The great naturalist, Cuvier, owed his love and devotion to nature to a mother, who accompanied him to and from school, pointing out to him the interesting natural objects they met, and exciting in him a taste for the study of the works of God.

Blanchard Jerrold paid the following touching tribute to a mother just laid to rest: "She was the most devoted wife I have ever seen in this world, and a mother whose loving eyes no worldly pleasures could ever turn for one moment from her children."

### **The Heart of a Queen. (572)**

Queen Victoria was once visiting one of the large cities of England, where a large choir of three or four thousand boys and girls were gathered on a great wooden platform to sing a song of welcome. The next morning after the queen had returned to her palace, she ordered a telegram sent to the mayor of the city. It had no reference to the civic formalities or public functions of her visit, but was: "The queen wishes to know, did the children all get home safely?" No more momentous question can be asked by monarch, by nation, or by parents: "Will the children reach home safely?"—W. N. Hartshorn.

### **Mother Influence. (573)**

The story is told by a jailer how, one evening before the lights were out in the prison and the convicts had gone from the corridor to their cells for the night, a strong, sweet baritone voice was heard singing in a rear cell:

"Gold has its power, sages will say;  
Riches in life hold a wonderful sway;  
But there is a power hails from above,  
Richer and grander—power of love.  
There strolls a noble—money and land,  
Lives in a mansion, costly and grand,  
Yet he's unhappy, no one knows why;  
Love's a great power no money can buy."

The voice of the singer was choked for a moment; then, clearing his throat, as with an effort, he began the chorus:

"Love of a mother for her darling child;  
Love for a son, though he's wayward and wild."

The account goes on to say how audible sobs were heard, both in the cell of the singer and from other parts of the corridors. Recollections of the mother love had been stirred, and the floodgates of memory broken down. For a few moments it seemed as if some of them could not control their emotions; but finally all became still again, and the singer once more began:

"Love of a mother for her darling child;  
Love of a mother for her darling child;  
Love for a son, though he's wayward and wild;  
Love that brings joy and tears to the eye,  
This love is something that money can't buy."

As the song ceased, those in the corridors rushed to the singer's cell and hands were thrust through the bars to clasp his hand in greeting. Nearly every prisoner avowed his purpose to lead a better life. And when "Home, Sweet Home," was sung they all joined with new hearts, because of the noble resolves of that good hour.—Rev. L. W. Madden.

### **Thoughts for Mothers' Day. (574)**

The world owes a debt to its mothers greater than it can conceive. Trained and encouraged by earnest and sacrificing mothers boys have grown up with high ideals, and the training and the memory of their mothers have been the most potent factors in their lives.

Said Julia Ward Howe in an address when ninety-one years of age: "We talk of forty horse-power. If we could have a forty mother-power, it would be the most wonderful force the world ever knew."

Napoleon was a sage when he said, "Let France have good mothers, and she will have good sons."

Garfield's first act after he was inaugurated President was to kiss his aged mother, who sat near him. No wonder that she said that was the proudest and happiest moment of her life. The solicitude of William McKinley for his mother, and her devotion to her son will not quickly be forgotten.

Thomas A. Edison pays a splendid tribute to his mother when he says: "I did not have my mother long, but she cast over me an influence which has lasted all my life. The good effects of her early training I can never lose. If it had not been for her appreciation and her faith in me at a critical time in my experience, I should never likely have become an inventor. I was always a careless boy, and with a mother of different mental calibre, I should have turned out badly. But her firmness, her sweetness, her goodness, were potent powers to keep me in the right path. My mother was the making of me. The memory of her will always be a blessing to me."

Andrew Carnegie acknowledges the influence of his mother over him in these words: "I owe a great deal to my mother. She was a seamstress, cook, washlady, and never until late in life had a servant in the house. And yet she was a cultivated woman. She kept up with the literature of the day. When I was a little tot, she used to read good books to me."

Much of the work of mothers is done in quietness and obscurity, but it is done with patience and faithfulness. Appreciation is not always forthcoming, but the mother finds her compensation in the assurance that duty has been well done.—Rev. W. J. Hart, D. D.

**Mother.**

(575)

Delicate, fragile, weak, she is not,  
 Mother who has loved me long;  
 Her strong back's bowed bending o'er cot,  
 As child after child there fell to her lot;  
 And she thanked the good God for the chil-  
 dren she got,  
 And burdens she bore with a song.

I thank thee, God, for her thou hast given  
 To me a man of the sod;  
 For me she has prayed and hoped and striven,  
 For me her heart has oft been riven;  
 O make me worthy of her and heaven,  
 And count me a son of God!

—Rev. Titus Lowe.

**What Mother Received.** (576)

"Mother gets up first," said the new office boy. "She lights the fire and gets my breakfast so I can get here early. Then she gets father up, gets his breakfast and sends him off: Then she an' the baby have their breakfast."

"What is your pay here?"

"I get \$3 a week and father gets \$3 a day."

"How much does your mother get?"

"Mother!" he said, indignantly, "why, she don't have to work for anybody."

"Oh! I thought you just told me she worked for the whole family every morning."

"Oh, that's for us! But there ain't no money in that."

**Mother Means Martyr.** (577)

Mothers' Day, as has been pointed out, is the one holiday the whole world can observe as one nation. A noble mother is the one whom the whole world can honor in unison. The day naturally takes its place in the world's calendar of consecrated dates. It claims recognition from all classes and conditions, from every color, creed and race.

The Lithuanian definition of mother is martyr. Various nations have enshrined the mother in proverbs. With the Germans it is "A mother's love is new every day." The Swiss say, "It is easier for a poor mother to keep seven children than for seven children to keep a mother." The Venetian proverb reads: "Mother! He who has one calls her, he who has none misses her." And the Hindoos: "Mother mine, ever mine, whether I be rich or poor."

Like the thought of mother, the wearing of the white carnation on Mothers' Day sends a thrill from heart to heart throughout the world. It has been aptly said that "It lights the flame of brotherhood in the heart of stranger and of foe, for in mother love the hearts of the universe are fashioneth alike."

**Tender Words of Tribute.** (578)

Some one asked a writer of good books recently why he had not dedicated any of his works to his mother.

"I am waiting till I can write one that is worth it," was the answer. "But I can understand a writer bringing his first book and lay-

ing it as tribute at his mother's feet. It is a fitting thing to do, and I like to poke among my shelves and read the sentiment that fills the few words written upon the dedication pages. It often means more than all that follows.

You need not search among so many books to see how often the writers have done this thing and how tenderly they have worded the lines of tribute. "To Marmee," is written before Louisa Alcott's "Little Women," and seals the message that fills all the following pages. And so, too, when Mark Twain's "Innocents Abroad" was first placed upon the market it carried this:

"To my most patient reader and most charitable critic, my aged mother, this volume is affectionately dedicated."

These are the stately quatrains with which Fanny Burney dedicated "Evelina" to her father:

"O Author of my being! for more dear  
 To me than light, than nourishment or rest,  
 Hygeia's blessings, Rapture's burning tear,  
 Or the life-blood that mantles in my breast."

To James Lane Allen the part his mother played in what he is and in what he has been able to do has never been forgotten, and with each book he writes a line of grateful recognition. So in front of "The Kentucky Cardinal" this intimate memory is recalled:

"This is to her from one who in childhood used to stand at the windows of her room and watch for the cardinal among the snow buried cedars."

Again in "The Reign of Law" you read:

"To the memory of a father and mother whose self-sacrifice, high sympathy and devotion the writing of this story has caused to live afresh in the ever-growing, never-aging gratitude of their son."

And going back to the "Flute and Violin Stories," there is something stronger and sweeter than them all:

"To her from whose frail body he drew life in the beginning, from whose strong spirit he will draw life until the close, these tales, with all others haply hereafter to be written, are dedicated as a perishable monument of ineffable remembrance."

In a New York public institution attended by many races, during an examination in history the teacher asked a little chap who discovered America. The boy was evidently terrified, and hesitated, much to the teacher's surprise, to make any reply.

"Oh, please, ma'am," he finally stammered, "ask me something else."

"Something else, Jimmy? Why should I do that?"

"The fellers was taking 'bout it yesterday," replied Jimmy. "Pat McGee said it was discovered by an Irish saint, Olaf he said it was a sailor from Norway, and Giovanni said it was Columbus; an' if you'd a'seen what happened you wouldn't ask a little feller like me."—Everybody's.



# Memorial Day

## Suggestive Texts and Themes. (579)

**The History of Liberty:** "Their line is gone out through all the earth," etc. Psalms 19:4.

**A People for God's Possessing:** "But ye are a chosen generation, a royal priesthood," etc. 1 Peter 2:9.

**God's Gift to America:** "Then thou spakest in vision to thy holy one," etc. Psalms 89:19.

**Loss in Life's Battles:** "Pride goeth before destruction," etc. Proverbs 16:18.

**The Men Who Win:** "Know ye not that they which run in a race run all, but one receiveth the prize?" 1 Corinthians 9:24.

**Heroes are Immortal:** "As dying, and behold we live," 2 Corinthians 6:9.

**Decoration Day and Its Lessons:** "And he said unto me, Son of man, can these bones live?" Ezekiel 37:3.

**War not Glorious:** "Who smote great nations, and slew mighty kings." Psalms 135:10.

**National Dangers:** "Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate," etc. Isaiah 62:4.

**Flowers for Memorial Day:** "What shall I render unto the Lord for all his benefits?" Psalms 116:12. Praise is comely. Flowers of gratitude are sweet-smelling savor. A bouquet of patriotic graces; freedom, religious liberty, self-sacrificing love, and brotherly kindness.

**The Day of Memory:** "What mean ye by this service?" Exodus 12:26.

**The Veteran as an Oracle:** 2 Samuel 16:23.

**A Memorial of Liberty:** "What mean ye by these stones?" Joshua 4:21.

**The Christian a Soldier:** 2 Timothy 2:3, 14.

**The Christian Warfare:** "I have fought a good fight." 2 Timothy 4:7.

**A Sermon of the Sword:** "The sword of the Spirit which is the word of God." Ephesians 6:17.

**The Great Service:** "Nebuchadnezzar, king of Babylon, caused his army to serve a great service," etc. Ezekiel 29:18-20.

**A Nation's Tribute to Its Heroic Dead:** "This day shall be unto you for a memorial." Exodus 12:14.

**America, the Wonderland:** "Thou shalt bless the Lord thy God for the good land which he hath given thee." Deuteronomy 8:10.

**Brave Leaders and Brave Men:** "Amasiah, the son of Zichri, who willingly offered himself unto the Lord, and with him two hundred thousand mighty men of valor." 2 Chronicles 17:16.

## Spicery for Our Dead. (580)

"And, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt." Genesis 37:25.

On this Memorial Day a great company bring sweetest things for our precious dead.

I. By their devotion they supply us with "spicery and balm and myrrh," such as few nations can boast.

II. Our American soil is the Gilead where such things have always grown, and abound today.

III. The aromatic gifts we bring today are our gratitude and our love for the brave men who died for the flag we fly and plant in their memory. Every cemetery we visit is our "Egypt."

IV. Our nation's chief article of commerce, the main source of our real wealth, are those moral qualities that our veteran dead exemplify.—Rev. S. B. Dunn.

## War Deprecated. (581)

"Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver; scatter thou the people that delight in war." Psalms 68:30.

The war-spirit is to be prayed down. The Christianity of the nation is at war with war.

I. "The company of spearmen," by their arms, may provoke the war-spirit, and so call forth rebuke.

II. War is essentially brutal, smacking of "bulls" and "calves."

III. Better buy off the enemy, when possible, "with pieces of silver," as England did in the "Alabama" case, than resort to the arbitrament of the sword.

IV. "The people that delight in war" are best "scattered" by being kept out of office.

Our Civil War is most piously commemorated by recalling its horrors and cherishing ideals of peace.—Rev. S. B. Dunn.

## The Reign of the Dove. (582)

"And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf plucked off; so Noah knew that the waters were abating from off the earth." Genesis 8:11.

The dynasty of the war eagle shall yet usher in the reign of the peace dove, whose scepter is the olive branch.

"Let us have peace!" is the lesson of Decoration Day.

I. The reign of the dove is foretold. Micah 4:3, 4.

II. The reign of the dove is furthered by the tender of the olive leaf. The dove-mouth! The leaf carried!

III. The reign of the dove will know no deluge. No deluge of blood. No deluge of devastation. But a sky with a rainbow, and a new earth wherein dwells righteousness.

The dove reigns in "God's acre"; let it reign above ground.

That day shall be radiant as our flag and redolent as our flowers.—Author unknown.

## Bringing Back the King. (583)

"And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back." 2 Samuel 19:20.

The Absalom rebellion had collapsed and national unity was marked by bringing back the king.

I. The royal path to peace was paved with the dead. "Dead in battle." How many an Absalom fell in that awful Civil War of ours!

II. A new spirit it was, that proposed the bringing back of the king. "Whom we anointed over us." The royal North is met by a loyal South.

III. The spectacle seen now is that of a united nation. "The speech of all Israel," v. 11. "The heart of one man," v. 14.

IV. The pledge of national warfare lay implicit in this act of bringing back the king. Capping "the powers that be" is the King of Kings whose reign and rule must be acknowledged by our Republic.—Rev. S. B. Dunn.

#### **The Veteran as an Oracle. (584)**

"And the counsel of Ahithophel, which he counseled in those days, was as if a man had inquired at the oracle of God." 2 Sam. 16:23.

The veteran, as much so as was Ahithophel, is an oracle whose voice today has many things to teach and counsel.

I. From memories of war he counsels peace. This day breathes love and concord.

II. By his own example of devotion he counsels patriotism. This day fires the breast with love of country and the desire to live for it.

III. In the victory God gave his arms he counsels faith in Providence. The God of our fathers is with us yet.

IV. With other enemies to be met he counsels the martial spirit. The war is still on, and the Christian veteran is needed above ground.—Rev. S. B. Dunn.

#### **Not a Coward. (585)**

A surgeon relates that before Santiago he going to the front, came upon a young officer, sitting beside the road trembling like a leaf and whiter than the dead men around him. At sight of the surgeon he began to talk. "I'm a coward, I'm a coward, I'm a coward!" he said. "I knew I'd run, and I did. Oh, I wish you'd kill me! I'm disgraced forever. I just got scared. I knew I would. I was going along all right, not thinking of anything but getting at the Spaniards, yelling to my men to come on, and running ahead as fast as I could, when all of a sudden I stubbed my toe on something, and then I can't remember being scared, but I must have been, for I came galloping back here, sick as a dog. Oh, I feel so awfully gone! I'm a low coward, and I wish I were dead! Oh, why don't somebody shoot me! I've got such an awful gone-ness right here," and he put his hand to his stomach. The surgeon gave him a quick look and caught him as he plunged forward in a faint. Where the awful gone-ness was a Mauser bullet had found its billet. They carried the wounded man to the field hospital and he chuckled all the way. "Oh, my! oh, my!" he said, over and over; "I wasn't scared! I wasn't scared!" And then he would laugh delightedly. "I wasn't scared. I was hit—I was just hit. I ain't a coward after all!"

#### **The Ideals of a Nation. (589)**

A Japanese traveler was calling upon the celebrated Russian Count Tolstoi. When the

count asked his visitor what were the ideals of his nation, the Japanese replied, "Reverence for the Emperor, and love of country." To which the sturdy old Russian answered: "Too low! too low! There is no hope for a nation which does not love God, and that has not religion for a basis."

#### **God Must Come First. (587)**

God must come first. Our forefathers in the "Mayflower" began their famous "compact" with the words: "In the name of God, Amen." Daniel Webster called this "the first clause of the American Constitution."

#### **Looking for Men to Fight. (588)**

True philanthropy is ready to consecrate personal effort as well as cash to the welfare of others. Dr. Lyman Abbott said: "War has broken out. The recruiting officer addresses a group of young men. Are you patriotic, young men? Will you serve the country? One young man says: "I am patriotic; I will join in singing the Star Spangled Banner." The officer says: "I am not looking for men to sing; I am looking for men to fight." Another man says: "I am patriotic; I think this is a just war." The officer says: "I am not asking what men think of war; I want to know whether you will enlist. This is the one great question."

#### **Words That Will Be Historic.**

"Excuse me, sir; I have to report that the ship has been blown up and is sinking."—Bill Anthony of the Maine.

"Suspend judgment."—Captain Sigsbee's first message to Washington.

"Afraid I'll strain my guns at long range; I'll fight close in."—Lieutenant Wainwright of the Gloucester, in the fight with Cervera's squadron.

"Don't cheer, boys; the poor devils are dying."—Captain Philip of the Texas.

"I want to make public acknowledgment that I believe in God, the Father Almighty."—Captain Philip of the Texas.

#### **The Schoolmaster and the Battle. (589)**

Do you look toward Manila and Santiago and say superior guns did the business? I say superior men stood behind the guns, superior schools stood behind the men, the superior religion stood behind the schools, and God, the Supreme, stood behind the religion. There is our lesson of Providence.

The miracle workers today are our educators, the men and women who are giving us an intellectual mastery of nature and a moral mastery of ourselves; the teachers who are placing in our hands the invincible, all-conquering weapon of truth; who are bestowing upon this generation the power, the omnipotence of knowledge.

When we compare our twelve per cent of illiteracy with Spain's seventy-five per cent of illiteracy, we boldly say, "The schoolmaster won the battle of Manila and the battle of Santiago," no less than the battle of Sadowa. —Bishop Frank Bristol.



### The Tie That Binds. (590)

On a balmy winter day in southern Florida two soldiers who had worn the blue and the gray, were riding together along the shores of Clearwater Harbor overlooking the blue gulf.

The younger, now advancing to his fourscore years, was of commanding presence, his strong, benign face, set off by abundant gray locks, and flowing beard. In earlier life he had been a college professor. Leaving his books, he had served as captain in the Southern army. In later years he had been a successful physician. He was always a faithful and zealous soldier of the cross, preaching, as opportunity served, in the Church of the Disciples.

The elder had almost reached his fourscore years and ten. Of distinguished family, a graduate of Yale and of the Harvard law school, a talented man of letters and travel, successful in his chosen profession, he appeared a notable figure, still soldierly in bearing. The aged major-general of the North was also a good soldier of Jesus Christ.

As they rode along the thoughts of these soldier-friends were not of past strifes, nor of present union and restored friendship, but of the "Land that is fairer than day," to which they were hastening. Soon for both of them would come the entrance into the pearly gates where they would lay down their armor and receive the victor's crown.

The aged general addressed to the aged captain the patriarch's question, "If a man die, shall he live again?"

The aged captain faithfully took up his Master's authoritative and satisfying answer. "My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." That was enough.—Rev. A. W. Pierce.

### Let Not Young People Forget. (591)

Memorial Day is a fitting time to remind the blithe young hearts of what they already know, but may overlook midst the glamor and music of Memorial Day.

"Not simply a show time, boys and girls,  
Is this day of falling flowers . . .  
It is something more than the day that starts  
War memories athrob in veteran hearts."

A holiday always points back to an important history. Memorial Day as long as it lasts must always be an anniversary to bring many a weary sigh and start many a bitter memory. It was the youth, the beautiful, hopeful, courageous youth, that in all the glory of their fresh young lives went forth in large numbers in those mournful days to do battle for their own dear land. And it is to many of them who yielded up their precious lives in the cause of unity, freedom and justice that the youth of today are already indebted for the freedom, the peace and strong bands of union that characterize us as a people. Do not let the young people overlook or forget it!

"For the wreck and the wrong of it, boys and girls,

For the terror and loss as well,  
Our hearts must hold a regret untold  
As we think of those who fell.  
But their blood, on whichever side they fought!  
Remade the nation, and progress brought!  
The fighting and sighing,  
The falling and dying,  
Were but steps toward the future—Martyr's Way!  
Adown which the sons of the Blue and the Gray  
Look, with love and with pride, Decoration Day."

### Memorial Day. (592)

We gather where our soldiers sleep  
In spring's departing hours,  
The memory of the brave to keep,  
And strew their graves with flowers.

One sleeps beneath the Northern pine,  
Crowned with the victor's wreath;  
Another, where the Southern vine  
Weeps o'er the dust beneath.

But soft the azure skies surround,  
And white the lilies bloom,  
To deck the lowly Southern mound  
Or wreathe the Northern tomb.

For he who rests beneath the palm  
Strove in a hero's part;  
Misguided may have been the arm,  
But valiant was the heart.

Now, but one foe their sons do brave—  
One cause their bosom thrills;  
Look! see one flag above them wave  
Upon the Cuban hills.

O, gray-haired heroes! ye who stand  
Where once did paths divide,  
Place ye the wreath with clasped hand—  
Your dead sleep side by side.

—Isaac W. F. Eaton.

### God in History. (593)

When Admiral Cervera learned that in the great battle in which his fleet was annihilated the Americans lost only one man and two wounded, struck by the marvelous disparity, he exclaimed, "God willed it so!"

### The Burial of the Maine. (594)

The tragic story of the United States battleship Maine came to an end Saturday afternoon, March 9, nine miles off the Cuban coast. It was just fourteen years, one month and one day after that story began.

On the night of February 15, 1898, the Maine, lying on an errand of protection and peace in the harbor of a friendly nation, was destroyed by the explosion under her hull of a submarine defense mine, and 266 of her crew were slain.

The Spanish government soon learned the nature of the crime and the identity of the criminal, but refused to confess the truth. And so the Spanish people had to be punished for the sins of their rulers, as every people

sooner or later must be which tolerates the rule of incompetents and cowards.

It is needless to tell the whole story over again. Every American then living remembers the spirit of grim resolution that swept over the nation—of resolution that the Spanish nuisance in Cuba should now end and that the insult to the republic of the wanton murder of its sons should be expiated and avenged.

And on the other side of the world at Manila, and on the heights of San Juan, and off Santiago American seamen and soldiers remembered the Maine. And when the guns were silent there was an end of Spain in America and Asia. And since then the former Spanish possessions, under the American flag or American direction, have known what is American liberty and the American opportunity.

The wreck of the Maine was an obstruction to Havana harbor. To remove it and to recover the bones of the remaining victims, and to settle forever the cause of the disaster, our

Congress made due provision. The closing scene for the old ship came last Saturday.

Business was suspended in Havana, and in honor of the memory of the men out of whose death came Cuba's liberty, the city was decked with American and Cuban flags at half-mast. Religious services were held over the remains of the sixty-five victims whose bones were found in the wreck.

These mortal remains were then transferred to the battleship North Carolina for final burial in the national cemetery at Arlington. Then the wreck, her sides draped with black, her decks strewn with roses and the Stars and Stripes floating from her shattered mast was towed slowly out to sea, escorted by American warships and Cuban public vessels.

Nine miles out in the Gulf of Mexico, where the waters are sixty fathoms deep, the sea cocks were opened. As the shattered hulks slowly sank beneath the waves the guns thundered a funeral salute, and as the waves closed over the Flag the bugles sounded "taps."

With her colors flying, and with a nation's honor, the Maine has gone to her final rest.

## Arbor Day

### Suggestive Texts and Themes. (595)

**The City With Trees:** "In the midst of the street of it, and on either side of the river was the tree of life." Rev. 22:2.

**Rest Under the Tree:** "Rest yourselves under the tree." Gen. 18:4.

**Trees Teaching Praise:** "1 Chron. 16:29-34.

**Trees Teaching God's Care:** Num. 24:5-9.

**Trees Teaching Probation:** "Matt. 3:5-10.

**A Tree Telling the Sin of Hypocrisy:** Mark 11:12-14.

**Grafted On:** Rom. 11:16-24.

**A Green Tree:** Psa. 37:23-36.

**The Good News of Out-of-Doors:** "And the Lord took the man and put him into the garden of Eden and dress it and to keep it." Gen. 2:15.

**Nature Praising God:** "Then shall the trees of the wood rejoice before the Lord." Psa. 96:12.

**Trees Entering Into Man's Joys:** Isa. 55:12, 13.

**Trees Teaching us to Express Gratitude to God:** Psa. 96:12, 13.

**Wisdom a Tree of Life:** Prov. 3:18.

**Lessons From Fruitfulness and Non-Fruitfulness of Trees:** Matt. 7:17-20.

**Trees of God's Planting:** "The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted." Psa. 104:16.

Every healthy tree has as much root as top. That gives stability when storms come. Some of us would withstand temptations and discouragements better if we were rooted in the word of God. After a recent heavy gale we saw hundreds of telegraph poles blown down, but scarcely a tree.

### Plant a Tree.

Rev. 22:2.

(596)

No one who loves trees can be a bad man. Especially no one who enjoys planting trees can be devoid of characteristics which go to

make good citizenship and good morals. There is nothing selfish in such love. It does not spring from low desires; seeks no improper recompense or reward; is not ostentatious; does not carry along with it seeds of strife, of envy, or jealousy, or of injury, in any way to any mortal being. Such love has no needful limitations; against such there is no law—the more of it the better for its possessor, and for everyone else. There are no regrets to follow. The interest quickens with time, but only blessings and benedictions result from abundant gratification of one's desires.

He who loves trees for their beauty, for the associations of early life, for the comfort they afford, or for the health toward which they contribute, is loving wisely and is likely also to receive benefits therefrom. He who plants trees in love and in wisdom becomes, with comparatively little effort and at small cost to himself, a philanthropist; a benefactor to his kindred and to his country.

It is seldom one can thus plant in anticipation that he is to reap for himself all the benefits in a personal and direct sense. He plants for others probably more than for himself, and this means the best kind of benevolence. It means trust in man, in the stability of government, in the justness of law, and in the prevailing power of the right and the good. Savages and bandits do not plant trees. Anarchists may pause to rest under the grateful shade, but they do nothing toward providing such comforts for others who unfortunately live after them.

Tree planting is a mark of civilization, and the best tree planting is an indication of educated mind and of thoughtful consideration for the welfare of generations all unknown to him who thus provides for their needs and enjoyments. He who intelligently plants the most desirable tree in the most suitable place not only shows himself to be a skillful horti-



culturist or arborculturist, but a contributor as well to the wealth and worth of his community, and his good deeds will live after him.—Rev. Thomas J. Burrell.

### Perpetual Arbor Day. (597)

Mark 4:14.

Describe the Arbor-Day movement, the spoliation of forest lands, and the need of re-planting. Draw then the parallel between planting seeds of trees and planting the gospel (a) in new countries, and (b) by personal work.

1. Planning seeds of kindness.
2. Preparing the soil, by helpful service, in other hearts.
3. What seeds am I planting?
4. The inevitable growth of influences that we scatter.
5. Each man "like a tree." Psal. 1.
6. Sowing seeds in young people's minds.

### Without Trees a Ruin. (598)

Forestry is the name for planting the right kind of trees in the right time and place, taking care of them when they are planted and where they have grown naturally. Forestry is a great, necessary and noble trade. Without trees our country would be a ruin.

A great deal of excellent work can be done by the boys and girls in planting trees where they are needed and will be useful, and quite a great work can be done by taking care of trees already growing. A care that is very much neglected, especially about our homes, is in seeing to it that trees do not misshape and hurt one another by standing too close.—Charles McIlvaine.

### God in Gardens. (599)

"A garden is a lovable thing.

God wot!

Rose plot,

Fringed pool,

Ferned grot,

The veriest school

Of peace; and yet the fool

Contents that God is not.

Not God! In gardens!

When the eve is cool?

Nay, but I have a sign;

'Tis sure God walks in mine."

### Lesson of Arbor Day. (600)

The lesson of Arbor Day is the use and value of the tree in the life of the nation. It should, therefore, be the aim of the teacher so to observe the day as to convey this lesson clearly and impressively. The diversion of setting out a few trees, the exercises with which the school hours are enlivened, though all-important in exciting the interest and calling forth the enthusiasm of the scholars, may well be regarded as a means to the desired end rather than as the end itself. The sentiments and emotions aroused on Arbor Day pass only too quickly; the important thing is that permanent results be left—lasting impressions in the minds of the children, and, flourishing in the earth, an object lesson in a tree plantation of use or beauty, or both combined.—Gifford Pinchot.

### Lessons From Tree Planting. (601)

Wherever the opportunity is given, children should be encouraged to plant or help in planting a tree, shrub or flower, actually practicing what they have learned in the study of the growth and habits of plants. They will watch with pride the slow but steady development of a young tree, and find a peculiar pleasure in its parentage.

1. Such work is not only an educational effect upon the juvenile mind, but its esthetic influence cannot be overestimated.

2. Tree planting is a good school for discipline in foresight, the regard for the future being the leading element of this work. Young people are mostly inclined to sow only where they can soon reap; they prefer the small crop in hand to a great harvest long in maturing. But when they are led to obtain a taste for trees, the grandeur of thought connected with this important line of husbandry will convince them that a speedy reward of labor is not always the most desirable motive in the pursuits of our life, and is not worthy of aspiring men. For patiently to work year after year for the attainment of a far-off end shows a touch of the sublime, and implies moral no less than mental heroism.—Nicholas Jarchow, LL. D.

### The Practice of Forestry. (602)

"A very few years ago 'forest conservation' was little more than a phrase; today it is a vital issue in our national development," says Treadwell Cleveland, Jr. "In connection with the general plan to conserve all natural resources, it is the most important and far-reaching economic policy ever adopted and pursued by any nation.

"The forest is one of the chief supports of the whole material fabric of our civilization. The forest means not only a permanent supply of wood and the life of all the industries which depend upon it, but also the control of the waters for human use. There is only barrenness in the future of the nation which has lost the use of wood and the control of water.

The sort of use that was made of natural resources during the pioneering stage, while right enough at the time, is far too wasteful to be carried on into the new industrial era."

### Wicked Waste of Wood. (603)

A Massachusetts manufacturer of brushes recently made a discovery in Maine which supplied him with material exactly suited to his purpose. He went to the Pine Tree State to buy wood for the backs of hair brushes and the handles of shaving brushes, and chanced to visit the yards of a spool-maker who was using white birch. The spool man took the white part of the wood only, and was throwing away the red hearts. Thousands of cords had been burned or dumped in the lake to be rid of. The red hearts were exactly what the brush-maker wanted, and at little more than the expense of freight he supplied his factory.

This is typical of the trend of manufacturing. Waste of wood is still great, but it is decreasing. What one factory cannot use, another turns to profit. Formerly mills threw away half the forest-tops left in the woods, sawdust was dumped in streams to pollute them

and destroy fish, slabs burned in perpetual bonfires, and defective logs and low-grade lumber abandoned as not worth moving.

This policy does not prevail generally now. Some mills have put in machinery to work up their own by-products, others sell their waste to manufacturers who can use it, as is the case cited in Maine. The properties and uses of woods are now the subjects of careful investigation, and the problem of turning to account the odds and ends and the by-products is brought more to the front now than formerly.—Raymond Thompson.

#### Skinning the Land. (604)

"All lumbermen are not wasteful, far from it," says the assistant forester in the United States forest service, in speaking about the progress of forestry in this country. "Just the contrary is true in many cases, and the number of men in the lumber industry awakening to the necessity of conserving the country's forest resources is increasing each day. Progressive lumbermen realize that they must adopt conservative methods or live to watch the slow death of their great industry.

"Vast stretches of territory have been made barren, as we know now, through the careless and almost criminal methods of the old-time lumberman. Practically every section of the country bears scars left after he had skinned the land and left what remained open to the ravages of fire. The waste in the woods was terrific; the mill waste was almost as serious. In many cases the percentage of the tree that was sent to the market in the form of lumber was so small that I would be ashamed to mention the figure. It was considerably less than half.

"The fact that timber has been cheap and abundant has made us careless of its production and reckless in its use. We take two hundred and fifty cubic feet of wood per capita annually from our forests, while Germany uses only thirty-seven cubic feet, and France but twenty-five. On the other hand, Germany, who has learned her lesson, makes her state forests produce an average of forty-eight cubic feet of wood per acre, while we produce but twelve cubic feet per acre. We have as fast-growing species as Germany, or faster, and as good or better forest soil if we protect it. We are doing much better than formerly, however. Our heaps of waste wood are not so large as they were, thanks in large measure to the campaign of education which the government forest service has carried on."

#### Wasting Nation's Gifts. (606)

In the days of plenty, slabs and sawdust were made and thrown away with reckless prodigality. The mills originally operated with circular saws, made of thick steel and chewing up a large part of every log they went through. As the forest began to disappear and lumber came to have a value, the lumbermen realized that twenty per cent of their logs were going on to the sawdust pile, and the mills were fitted out with band saws. Thus it was possible to get six boards where before they got but five. But the sawdust of past years could not be made over into usable

form; and there it lies today, extending out into the lake—two hundred acres of made ground which is nothing but the sawdust slabs, bark, and other refuse from the one-time battery sawmills, much of which would have been saved by present-day methods, and lying there as a monument to man's prodigality with these things which Nature has placed at his disposal.

#### The Trees. (607)

The trees lift up their laureled heads,  
With joy they clap their hands,  
And murmur praise and thanks to Him  
Who rules the sea and lands.

God thought a blessing out for man,  
His thought became a tree;  
In season yielding wholesome fruits,  
Till all God's bounty see.

By millions, give them root and air,  
For birds and beast and man,  
Till they are growing everywhere,  
By the Creator's plan.

In all the highways plant the trees,  
In lanes and acres broad;  
That through thy kindness men be moved,  
To give thanks unto God.

—Z. I. Davis.

#### The Trees' Lovers. (605)

Who loves the trees best?

"I," said the Spring.

"Their leaves so beautiful  
To them I bring."

Who loves the trees best?

"I," Summer said,

"I give them blossoms,  
White, yellow, red."

Who loves the trees best?

"I," said the Fall;

"I give luscious fruits,  
Bright tints to all."

Who loves the trees best?

"I love them best,"

Harsh Winter answered;  
"I give them rest."

#### HOW TO SAVE A DYING CHURCH.

When a church is really useless it should never struggle merely to keep itself alive; such a church is not worth its room. But if the remaining members are convinced that their organization can glorify God by living rather than by dying, the remedy is to use every means for the renewal of the spiritual life. This can be done by the most determined, aggressive work.

Let the Sunday-school and Christian Endeavor Society be reorganized. Let systematic visitation among non-churchgoers bring to the church a new class of people. By resorting to a new and greater work the church will make itself again indispensable to the community around it. If it actively uses the resources left to it, those resources will grow. The church needs, not a new pastor over it, but a new heart within it.—Exchange.



# HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D.

## Christianity the Religion of Exultant Joy

PROFESSOR JOHN HENRY STRONG, D. D., ROCHESTER, N. Y.

Text: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11.

A little while ago when in the country I saw something that I had never seen before. In a barn on the farm at which I was staying were a dozen calves. They were from a few days to four weeks old, and had never seen the outside of their dingy dwelling. Coarse straw was strewn underneath their feet. There were no apertures, so far as I remember, for light; that dark, confined, and ill-smelling world was the only world that they had ever known.

But the day dawned on which they were to be put out to pasture. And what a day it was! What sunshine, and what a world it fell on! From the door of the barn a carpet of living green stretched away to a stream that flowed quietly by. From the other side of the stream there arose a splendid hill, clothed in spring verdure and bathed with brightness. Everything was dazzling, everything was wonderful and tempting in this new world into which those dumb creatures were about to be introduced.

We went down to the barn and swung the great doors open and let the sunshine in, but the calves seemed to have no understanding or relish for it. They hid in the corner as if afraid; when we pushed them out, they resisted us, or hobbled with stiff, unwilling legs over this mysterious carpet of green, as though they expected it to cave in under them at any moment. Even when we got them well out into the open they stood there like so many statues, utterly dumbfounded.

I watched them to see what they would do. The sunshine was falling upon their backs, the stream was murmuring, the hill was calling. Would they never respond? At length a calf in the van kicked out with a hind foot, and another calf behind gave a jump. They were beginning to respond. The life was getting into their blood and into their legs. Slowly that bunch began to move, at first very gradually, then more and more rapidly, until, at length, there ensued a kicking and scrambling, a diving and jumping such as I had never witnessed in all my life. What had happened? Those calves had found themselves. They had discovered their environment. They had realized the life for which they were made.

Now I have not come here tonight to speak about calves, but about men and women; not about the joys of the pasture, but about the joy of the Lord. The truth which has been weaving its spell about me, and which this incident brought again fresh to my mind is this, that Christianity is a religion of exultant joy, and that when we are once awake to our spiritual environment we are bound to recognize it and respond to it. Of course, for a time we may be like the calves. We may prefer the barn to the pasture, a state of nature to a state of grace.

We may view with suspicion all that we have not yet experienced. We may fear progress even in the direction of that which is good. We may be held in the grip of an inertia which keeps us where we are in spite of all that would tend to take us where we ought to be. But at length, when we have yielded to the kindly forces and influences all about us, when we have caught a glimpse of the hills from whence comes our help, and a taste of that water from which whosoever will may drink, and of that tender grass to which He leads, Who goes before his own and knows them all by name; when, in a word, we find ourselves and awake to our environment and realize the life for which we are made, then are we not happy? I tell you, those calves leaping and sporting in the pasture do not begin to suggest it.

"Christianity, the religion of exultant joy," is my subject tonight. I suppose there are objections to that theme, and yet I cannot help feeling that there is no better evidence of the Simon-pure quality of our religion than its power to produce joy. "Rejoice in the Lord alway! and again I say, Rejoice." "Ask and ye shall receive, that your joy may be full," "These things write me unto you, that your joy may be full." Even the pre-Christian prophet of old, as he looked forward to the good time that was coming, responded to the joy of the new movement: "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clasp their hands."

I believe in the exultant joy of religion, the hilarity of religion; not the religion of hilarity, not the religion of any physical accident, or of any accidental environment. We hear a great deal nowadays about the religion of music, the religion of exercise, the religion of good health, or the religion of the non-spiritual powers of man. There is no religion but the religion of the heart and conscience. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The other may be Hellenism, but it is not Christianity. It may be the sink into which the Graeco-Roman world fell, and I fear into which parts of our great modern cities are falling, but it is the thing from which Jesus Christ came to save us, and of which he said, "Except a man be born again he cannot see the kingdom of God."

But the exultant joy, the hilarity of religion, that is a different thing. That is something rational. That is our response to the facts that are about us and affect us. What are some of those facts which tend to make Christianity a religion of exultant joy? May I mention tonight just a few of them?

I. In the first place, Christianity is the religion of exultant joy because it frankly faces and adequately and victoriously handles that greatest of all problems, human sin. There are

three ways of handling the sin problem. The first one is to disprove it; the second one is to ignore it; the third is frankly to recognize it and correct it. The first two methods are in vogue nowadays. The young men and women in some of our colleges and other institutions are being taught that there is no such thing as human sin; that the thing which a man once thought he committed and blushed for, he never committed, in any proper sense of the word, at all. It is simply the deposit that was left in him by his ancestors, and which is evoked by the proper environment. Not this man sinned, but his father who had those tendencies first; not his father, but his grandfather, who had them before him. No, not his grandfather's fault, but his great-great-grandfather, and so on by an indefinite repression to the sea slime from which he was evolved, from the God who created him. Not this man sinned, but the sea slime or God; and when you have removed sin from a man's conscience to as safe a distance as that, you might just as well not talk about sin at all.

The second way is to ignore sin. This is the method of Christian Science, with its smile of vacuous blandness. That thing of which "the wages . . . is death," which Jesus Christ came into this world to put away at the price of his life,—that, Christian Science says, does not exist, except in the imagination of tradition-ridden people.

Now what I like about Christianity is the way it frankly acknowledges and then, with the poise and adequacy of a superior power, handles this problem and the enemy in our nature. Is there a more splendid picture in all the gospels than the picture of Jesus Christ, standing over the paralytic who had been let down through the roof by the faith of four men and saying, "That ye may know that the Son of man hath power on earth to forgive sins, (then saith he unto the sick of the palsy,) Arise, take up thy bed, and go unto thine house!" And he did it. Jesus Christ forgives sin. He takes its guilt and shame and stain clean away. If you ask me what he does with the tendencies toward evil which remain after a man's sins have been forgiven, I say he handles them. He gives the distraction of high thoughts and useful activities. He implants in the soul the certainty of cure, which, as every wise physician knows, is more than half the battle. And in those hours of temptation which are bound to come, his strong arm is always near.

A few weeks ago I visited a rescue mission in Rochester. As I was coming out, a man attracted my attention. There was something in his face that arrested me. I said, "How long have you been here?" "Two weeks." Two weeks before that man had gone there a sodden wreck, but, as I looked into his face I saw the freshness and clearness of eye that reminded me of the face of a little child. There is only one word of our Lord to describe it, "If the Son, therefore, shall make you free, ye shall be free indeed." And do you wonder that Christianity is a religion of exultant joy, when it thus frankly faces and handles the great enemy of our lives?

II. But Christianity is the religion of exultant joy also because it implants in the soul of the Christian absolute inner certitude. A couple of

years ago, I went deep sea fishing on the Maine coast. I have not been since. I doubt if any body here could possibly induce me to go again. The sea squirmed and rolled and twisted although it suspected we had come out there to catch every fish it contained, and some of us began to feel very miserable. But at length we came ashore, and then it was the stability of things that amazed me, and I could hardly understand the strength of the earth underneath my feet.

When a man becomes a Christian something like that happens. The universe stops squirming and comes to rest. It is not that he has become a walking encyclopaedia of religion with all his questions and problems settled. He only knows that the old-time habit of questioning and doubting which had become almost constitutional is strangely but absolutely gone. He has reached shore. He is at rest.

Not all people understand this. Some people seem irritated by it. The scientific man who makes his meager religion out of the observed behavior of molecules, beetles, beasts and birds cannot understand how his neighbor, who is so much more ignorant than he, has any right to a spiritual certitude like this, when he himself does not possess it. How can he believe in the Bible in the face of modern criticism? How can he believe in prayer in face of the continuity of natural law? How can he believe in the resurrection of Jesus Christ from the dead, when he, forsooth, has written a book in which he conclusively proved that the mortal body of Jesus was never reanimated, but was stolen from the grave by someone whom it would be out of the question, of course, to identify, but who, therefore, are the best reasons in the world for believing actually did it? No; such certitude must be the inertia of utter stupidity and conservatism.

Yet his Christian friend rests on. He turns over to the first epistle of John and reads, "Hereby know we that we are in him," and he says, "Yes, thank God, I do." He turns over a little further and reads, "Ye need not that any man teach you; but as the same anointing which ye have received teacheth you of all things," and he says, "That must be true, for I never worked myself into such certitude as this." Or he turns back to the words of Jesus: "And they shall be all taught of God," and says: "That must be it. God must have taught me, for I have never taught myself." It is not that all his questions are answered and his problems settled. He may be perplexed as Job was; he may argue as passionately with God as Moses did, why things are thus, rather than otherwise; but it never occurs to him to doubt that God is in it all, or that sometime God will justify things to his intelligence. Do you wonder that Christianity is a religion of exultant joy when it implants in a man's soul such certitude as that?

III. And then Christianity is the religion of exultant joy because it holds out to the Christian the certain prospect of final perfect character. I suppose that we all here tonight would agree that, on the whole, the good man is happier than the bad man; yet, perhaps, we have not all realized the consequences that are involved in the possibility of goodness. I mean this: that no man can ever have the vision of final perfect



character and then be happy anywhere short of its attainment. The penalty of the coming of Jesus Christ into this world is that we sometime must be like him, or else be eternally miserable.

I realize that this statement might be disputed. Where, someone will ask, is the evidence that men taken in the mass are miserable because they are not making strides toward likeness to Christ? I might, with equal right, dispute the contrary. You cannot tell what people are feeling from the mere exterior. But I content myself with saying that some of us have the vision of some day being like Jesus Christ, and that makes Christianity a religion of exultant joy to us. If you ask me how I know that we shall some day be like Jesus Christ, the words of Christ himself ought to be sufficient evidence. And yet they are not the only reason. Let me say here that the mature Christian is one who has forever graduated from the foolish and superficial notion that final perfect character will ever come as a result of his own willingness or effort. If character is the product of my willingness, and my willingness is simply the expression of my own imperfect self, then no willingness of mine will ever make me a perfect character, either in time or in eternity. No; the hope of the Christian's final perfect character rests on no power of his own, nor the sum of such powers, but rather on the assurance, already partly realized in experience, that another and greater than he is working in him and for him. "For we are his workmanship,"—his manufacture, you might almost render the word,—"created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "It is God which worketh in you, both to will and to do." "He which hath begun a good work in you, will finish it until the day of Jesus Christ."

My friends, perfect character is not to be gained by directly seeking it. It is the reward—the by-product, shall I say?—which God gives out of heaven to those who devote themselves to their Master's business. He who gives love can give purity, and patience, and all the other virtues, for they are in the plenitude in him. Do you wonder that Christianity is the religion of exultant joy, when it holds out to the Christian the prospect of final perfect character like this?

IV. And then, last of all, Christianity is the religion of exultant joy because it furnishes us a work, a mission, at once absorbing and satisfying; for work, my friends, and not rest nor pleasure, is the staple of life. We hear a great deal nowadays, and much that is good, about the gospel and dignity of work; we need to be re-

minded that just as a low motive may drag the noblest enterprise down into the mire, so a high motive will exalt the most menial task to the stars.

But the thought that impresses me tonight is this, that a man's work, if it is finally to satisfy him, must have a touch of the transcendent in it. I mean that a man's work must be done in sight of the biggest horizon of which he is capable, and in touch with the biggest facts which affect him; or else, sooner or later, he will awake to find out that his work was beneath him and that his life has been wasted.

Now Christianity meets this great demand by linking all our activities up to that great enterprise, the Kingdom of God, that great Divine enterprise which organizes all of our activities and stamps them with the zeal of the eternal. So that it makes very little difference what we do,—we may be teachers, doctors, lawyers, merchants or cobblers; we are all working for the Kingdom of God. So that the cobbler is not making shoes for this world simply, since he is supplying a necessity of that life out of which eternal life grows; thus he is not a cobbler merely, but a king and priest unto God.

At some time or other in a man's life there comes a great thirst for influence, which sends him to the Word of God. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Just think of it, friends. Up here among the hills is a little trickling stream of water passing between the blades of grass. It grows larger and becomes a brook. Where it flows by the road the tired wayfarer sits and bathes his weary hands and feet. On it goes, and soon the sound of the mill-wheel shows that part of it has been diverted to grind the grist of the village near. On it goes, gathering strength and quietness, until it becomes a great river and passes the great city, but not without sending up enough water to slake its thirst and lay the dust on its hot streets. On, on it goes, until its banks become misty and dim and its bosom is dotted with the white-winged birds of commerce that take the products of the continent to lands that are far away. And when I think that we, if we believe in Jesus Christ, can have an influence like that, I ask God to make us faithful to our great opportunity! And do you wonder that Christianity is the religion of exultant joy, when it holds out to us a mission and an influence like that? There is no man who can hold his head so high as the Christian; nor is there anyone who can be so humble, for all the time he knows that not he but God has wrought it all!

## Perpetual Springtime

REV. J. H. JOWETT, D. D. NEW YORK, N. Y.

Text: "His leaf also shall not wither." Psalm 1:3.

The leaf is the thing of the spring-time. It is the first thing that comes. How soon it loses its delightful freshness! How soon the sweet greenness passes into the darker shades of summer, and becomes sere and yellow, in the older days of autumn! But my text speaks of a re-

ligious life whose leaf shall retain its freshness through all the changing days. The spring glory shall not wither as the years roll away. The beauties of the spring-time shall continue through all the seventy years. The characteristic charms of childhood shall never be destroyed. Life shall grow. It shall increase in knowledge. It shall broaden in experience. It



shall open out large capacities and powers. But amid all the many and varied developments the beauties of childhood shall remain. "His leaf shall not wither."

What are the leaves which make childhood so beautiful? They are these—hope and sympathy. These are the fresh green adornments of the spring-time of life. How many of us lose them as life passes forward into its prime! There is so much that is hostile to them in the very atmosphere of the world we have to breathe. There is the terrible chill of sorrow and care. There is the repeated experience of failure. There is the growing sense of personal sin. There is the increasing knowledge of the world's depravity. There is the ever-present might of the tempter. There is the cold mystery of death. All these pervade and possess us, and in the bitter blasts our spring leaves begin to wither. The "tender leaves of hope" begin to lose their freshness; the delicate leaves of sympathy begin to fade away. As men and women leave their youth and childhood behind, they are apt to decline in one of two ways—to become pessimists or formalists. A pessimist is a soul from whose branches the green leaf of hope has withered away. A formalist is a soul from whose branches the green leaf of sympathy has withered away. When these leaves fade and droop, the world becomes unspeakably poor. There is a wonderful word in the Apocalypse, wherein we are told that "The leaves of the tree were for the healing of the nations." It is full of beautiful suggestiveness. "The leaves of the tree were for the healing of the nations." If ever the wounds and sorrows of the world are to be healed, it will have to be by the leaves of the tree of life, the green leaves of the spring-time, the leaves of hope and sympathy. It is the child-like disposition which is to heal the world's broken heart. And yet in what millions of lives the leaves have withered away! What crowds of men and women there are who have lost their hope and sympathy! How is it? This psalm affirms that it is a matter of rootage. If some of my readers are not as hopeful as they used to be, not as sympathetic

as they were wont to be, let them regard their decline as occasioned by bad or imperfect rootage. Here stands the word, proclaimed with unfaltering confidence, declaring that he who "doth lights in the law of his Lord," who lives in the mind of God, who meditates therein continually, shall be "like a tree planted by rivers of water; his leaf shall not wither." His leaves shall be as green in old age as in earliest youth. Circumstances shall not vanquish him. "He shall fear not when the heat cometh." Amid all the fierce blasts which beat upon men in their prime amid all the feverish haste and worry of these perspiring times, "his leaf shall be green." The drought of ingratitude shall not destroy the green leaf of his sympathy. The hot menaces of wickedness shall not corrupt the green leaf of his hope. "The trees of the Lord are full of sap." Rooted in the mind of God, our souls are "planted by rivers of water," and have resources at hand which can never be dried away.

Does this accord with common experience? Who are the men and women who keep their green leaf, who retain all the hope and sympathy of their earlier days? Where are the hope and sympathy of the world to be found? They are to be found on the tree of life, on souls that are rooted in Christ. It is there we find the spring green through all the changing years. It is there we find the enduring hope which is the source and impulse of all labor of reference—a hope that some day lust shall be unknown in the land, that drunkenness shall be no longer seen in our streets, that all the owls and bats and dark night-birds of the human heart shall give way to the birds of the morning, the sweet singers of the brighter day. That is a bright and inspiring hope. On some souls it has withered away, but it grows green and fresh upon the souls of those who are rooted in their God. They carry the charms of their childhood on to the farthest day. "He shall be like a tree planted by the rivers of water. His leaf also shall not wither, and whatsoever he doeth shall prosper."

## A Talk for Springtime to Children

REV. JAMES LEARMOUNT, ENGLAND.

Mr. Lockyer, the celebrated astronomer, while traveling on a scientific mission in the Rocky Mountains, was astonished to meet a very aged French Abbe, and could not help showing his surprise. The Abbe observed this, and in the course of conversation explained his presence in that distant region. "You were," he said, "I easily saw, surprised to find me here. The fact is that some months ago I was very ill. My physicians gave me up, and one morning I thought myself that I was already in the arms of the good God, and I fancied the angels came and asked: 'Well, Abbe, and how did you like the beautiful world you have just left?' And then it occurred to me that I, who had been all my life preaching about heaven, had seen almost nothing of the world in which I was living. I determined, if it pleased Providence to spare me, to see something of this world, and here I am."

Now that is a determination we all ought to

make—to see the world. And how it is crying out to us, inviting us to look at it just now. How beautiful the world is looking in these spring days. Can you see the beauty, boys and girls? It is worth looking for, and if you have a little money to invest in a magnifying glass you can delight yourself with sweet pictures of beauty to your heart's content.

I was reading a strange story about a boy the other day. This lad, Afley L. Brett, a doctor's son, was only twelve years old. He can see with his eyes what we can only see with the X-rays. His father is a mesmerist, and he had been experimenting upon his boy. He was astonished when the lad, on coming out of the hypnotic trance, exclaimed, "Oh, papa, I can see your bones!" And it was soon proved that he could actually do so. And the doctors have been much interested in him, and have used

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In the festal affairs of boys and girls, as for those of men and women, there is always occasion for the serving of

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